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a global issue

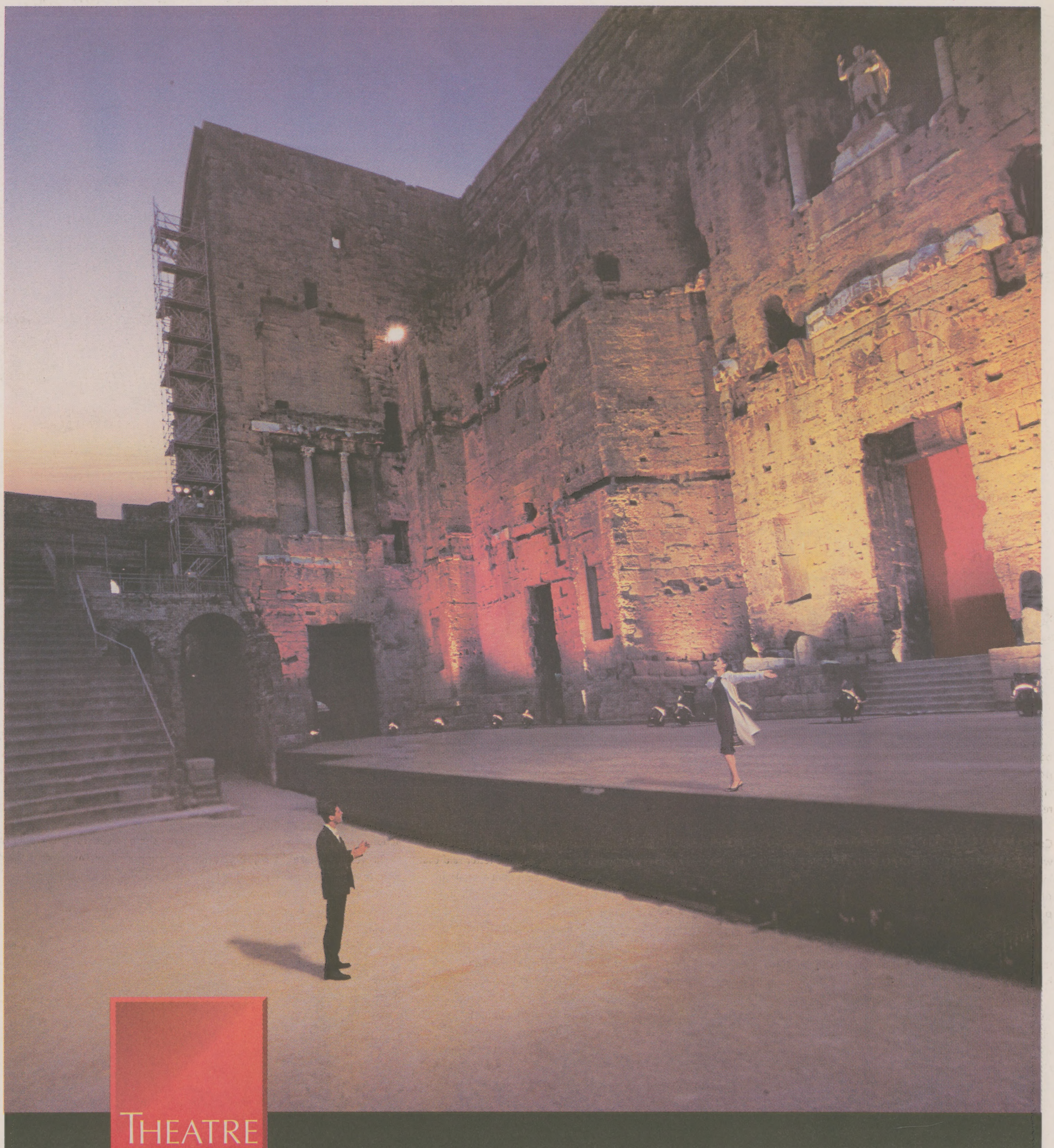
Outside the bubble

Women and Islam

by Sarah Petrescu

page 14

photo by Stewart Wood



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The chair who wasn't there

by John Thompson

When the political representative of 20,000 people steps down, some sort of announcement is usually made.

This wasn't the case for the UVic Students' Society (UVSS), however, when Chair Michelle Kinney quietly resigned weeks ago at a Feb. 27 board meeting.

Apparently, no one thought this was important news, since nobody at *the Martlet* was informed until last Tuesday. By then, Kinney had already spent one week working at her new job, as a communications officer for the NDP.

When phoned at the small office she now inhabits inside the legislature, Kinney said it was surprising nobody knew she left.

"Really?" she asked. "That's bizarre."

The 28-year-old single mom was involved with the UVSS for two years, and over that time became a regular face at the student union's media events. She graduated from women's studies and sociology at UVic and has been accepted to attend law school here in the fall.

Kinney said the choice to step down wasn't easy.

"It was a really hard decision," she said. "I'm very dedicated to student issues and the students' society."

Kinney became chair in late November, after Troy Sebastian resigned. Sebastian left for a new job as well, to work on treaty negotiations for his band in the Okanagan. With the chair position empty, the race to replace came down to Kinney, then director of services, and Jonas Gifford, director of finance. The board picked Kinney.

"It seemed like a logical move," she said, explaining how she'd been actively involved in media work and past students' society campaigns.

During her tenure as chair, Kinney did not actually chair most UVSS board meetings. That job was handled by Gifford, although Kinney chaired once or twice when Gifford was not available. Kinney explained they both decided to share responsibilities, with her handling media events and Gifford chairing meetings.

"We're very complimentary with each other," she said.

Her best memory as chair? Kinney cites her address to the UVic Board of Governors on Jan. 6, prior to the latest tuition increase. As she spoke, fellow students watched from their seats, symbolically bound and gagged to represent how their voices had been ignored.

"It was a very powerful action," she said.

When asked whether she found it ironic that nobody knew she, as someone paid to do communications work, had actually resigned, her answer was delayed by a long pause, broken only by nervous laughter.

"No," was her eventual reply.

The position of chair will remain vacant until Jude Coates, who was elected during the recent student elections, begins her mandate May 1. In the meantime, the chair's duties have been split between the remaining executives, said Gifford.

"We're largely into transition," he said. "I'm working on orienting next year's board."

Kinney's exit is just the latest in a series of departures that changed the face of the UVSS board.

"This has been a very unusual year," said Gifford of the board exodus. As far as he can remember, the only year in recent memory when an executive resigned was when Miko Ross stepped down as director of services in 1995.

In contrast, three executives stepped down this year. Director of Academics Rochert Oluka also resigned in November.

"I don't expect it to happen next year, or in coming years. It's just chance," Gifford said.

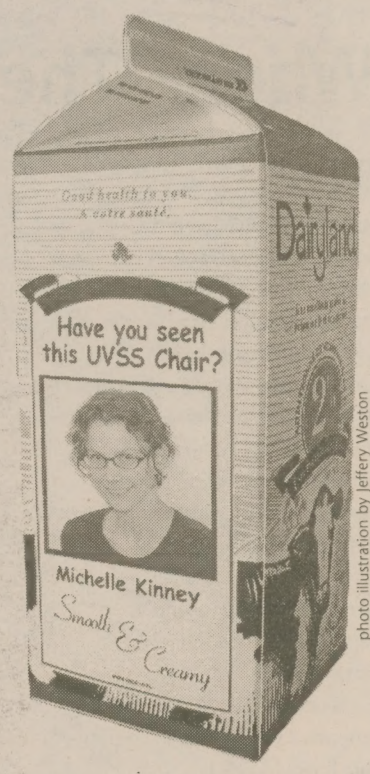


photo illustration by Jeffery Weston

Striking UBC teacher assistants sent back to work

by Chris Shepherd, Ubyssey

VANCOUVER (CUP) – Striking unions at the University of British Columbia (UBC) were sent back to the bargaining tables once again after the provincial government passed a bill ending job action and forcing them to return to their normal duties.

Bill 21, the University of British Columbia Services Continuation Act, was passed by the provincial legislature last Wednesday night and made law Thursday morning. It prohibits any union on campus from taking strike action until March 31 and requires that the university and the unions return to the bargaining table by Saturday.

"People are damn angry at what this government and what Martha Piper have done to us," said Teaching Assistant (TA) Union President Alex Grant. "They have taken away our right to protest, our right to strike, our right to free speech."

Scott Macrae, director of Public Affairs for the University, said that the school sees this legislation as having two positive points.

"It's a good thing for students. It'll give them certainty after a long period of a lot of uncertainty," Macrae said. "And we think it's good that it orders the parties to resume collective bargaining, because where there is bargaining and talking there is reasonable hope for a settlement."

Having TAs working again is a mixed blessing, said Student Union President Oana Chirila.

"We're really upset that the government intervened, but at the same time, what can you do?" she asked. "A lot of students are happy that they've been legislated back to work and that their classes can continue and that the library is open."

"It's great that they've come back to work but I think that for the TAs it's going to be a lot harder to get what they want."

The law was introduced by Minister of Skills Development and Labour Graham Bruce to allow a cooling-off period.

Bruce had met with both parties and came to the conclusion that the negotiations had become non-productive.

"It was pretty clear to me that the negotiating process had become somewhat dysfunctional," he said, implying that neither party appeared to have the common goal of coming to a resolution.

Bruce had also received a letter from UBC President Martha Piper via the Minister of Advanced Education. According to Bruce, the letter said that UBC had significant concerns about classes and students' academic year being wasted.

Macrae acknowledged that the university did send a letter to the Ministry of Advanced Education but would not comment on the content of the letter. The University would not provide a copy of the letter to Canadian University Press.

Joy MacPhail, currently the only opposition MLA, criticized the bill, asserting that the school had a part in the creation of the bill. "It certainly assists the employer," she said.

The bill deals specifically with CUPE 2278 (TAs) and CUPE 2950 (Chan Centre for the Performing Arts staff and support staff, including library workers) but also applies to any other trade union representing employees of UBC.

The bill was passed by the legislature in under 12 hours. Bruce said it was necessary to pass the law quickly to ensure that the academic year was not jeopardized by the strike action.

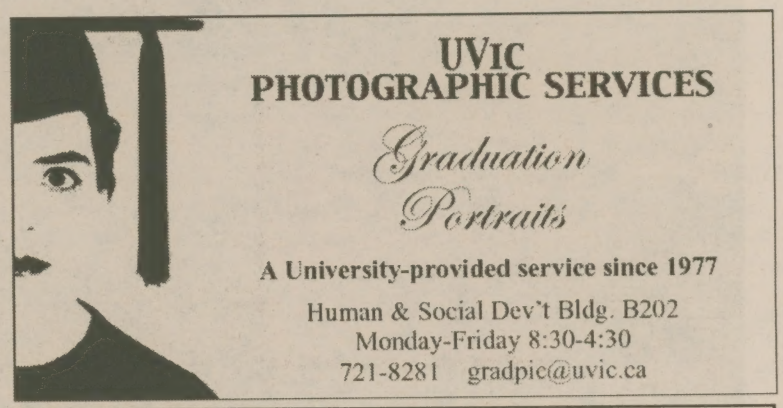
"If we don't make the adjustments right now and things are prolonged, then a month or so from now, all of [the term] is lost," Bruce said.

MacPhail was very upset that the government would use what she called a "legislative hammer" to take away the collective bargaining rights from people. She described Bill 21 as a cynical ploy on the part of the BC Liberals to get the TAs back to work.

"The legislation does nothing to actually resolve the dispute," she said.

MacPhail added that this action is postponing TAs' ability to take strike action until final exams in April—a time she believes students would be less supportive of TAs because they're needed to mark exams.

—with files from Duncan M. McHugh, Kathleen Deering and Mike Laanela



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When "The Big One" hits: Residence students found unprepared

by Sally Jade Powis

Imagine the UVic campus without power, water, sewage or emergency services. That scenario could play out if a major earthquake hits this area, and it's got some people worried. Campus safety officials say students who live on campus will have to fend for themselves after a major earthquake, and should develop safety plans. However, residence students say they don't feel prepared.

"I definitely don't think students would know what to do in an earthquake," said residence student Natalie Desmarais.

"Since we aren't constantly reminded what to do in the situation, shock would just take over."

But Residence Life Coordinator Liisa Gibson said Residence Advisors (RAs) were told to instruct students on earthquake preparedness, encouraging them to keep emergency packs in their rooms. RAs were also supposed to organize students to go on group shops periodically to refresh their food and water supplies, she said.

But RAs say they never received any information on earthquake preparations.

"We were never advised to tell the students to keep emergency packs in their rooms, let alone what to have in it," said one RA, who wouldn't give his name due to specific orders from his superiors.

UVic's safety committee doesn't feel prepared for the "big one" either.

"I don't see the university being able to handle such a massive earthquake," said Dean Goard, UVic emergency planner and member of the campus safety committee. "We will have no power, water, sewage, hospitals, police, or other emergency services."

According to Goard, there is plenty of room for improvement in emergency preparations at UVic. He said there should be more training on campus, especially for those who have the responsibility of ensuring the safety of others. Goard said RAs are in particular need of training in this area.

Goard said the University Safety Committee determined that the higher the population in an area, the more likely there will be injuries or deaths.

As a result, the committee discussed putting three-day emergency packs and stickers outlining earthquake procedures in each residence room, as UBC has done.

The university uses the Provincial Emergency Program (PEP) guidelines as a basis for its own safety plan, Goard said. According to the provincial guidelines, there should be emergency kits stored in secure places that are accessible from outside buildings.

These packs should include a first-aid kit, shelter (such as a plastic tarp), a small tent, emergency blankets, 12 litres of water (for a three-day supply per person), water purification tablets, non-perishable food, dried fruit and canned juices, and a manual can opener, a flashlight, battery AM/FM radio and spare batteries, essential medication for those in need with copies of prescriptions, personal toiletry items, and dust masks.

The program also advises that each person have a separate evacuation pack with dehydrated food, dried fruit, high-energy bars, survival manual, and money.

Gavin Quiney, general manager of Residence, Food, and Conference Services said survival kits are not supplied in any residence buildings. However, Residence Services has a four-day rationed supply of food and water for students, which is stored inside the cafeteria building.

Both Goard and Quiney said the risk of a high-magnitude earthquake is very low.

"If the big one does occur, it will be so big that the university will suffer tremendous damage and won't be able to cope on its own," said Goard. "The real message is that you have to be prepared to look after yourself for at least three days."

Young Liberals win funding appeal for pro-Olympic rally

by Robin Platts

Dallas Henault hopes a recent about-face by the UVic Students' Society (UVSS) is a sign of things to come. Last week Henault, president of the UVic BC Young Liberals club, won his appeal over UVSS funding for a trip to a recent rally in support of Vancouver's Olympic bid.

After UVSS Director of Services Joanna Groves turned down the request ("Liberal club denied funds," March 13), Henault appealed.

Groves sent his appeal to the UVSS clubs council, and they voted to overturn the original decision.

"I said clubs council could make the decision," Groves said. "Clubs council [wouldn't normally] have the authority to make that decision. I decided because it was only $76, that if clubs council felt it was okay, then I'd go with their decision."

But Henault said he thinks Groves realized her decision was flawed.

"I think [Groves] realized her argument was losing ground," he said.

Henault said he asked clubs council to "look at me as a club (member), not as a BC Liberal, and they did that very well."

Groves said she couldn't say exactly why the clubs council voted to overturn her decision, but felt they "didn't feel the event was partisan enough to be of concern."

Groves doesn't feel she made a mistake in turning down the request initially, but acknowledges it was a hard decision to make.

"It's a hard one," she said. "It's my job to interpret policy into administration. Policy can't cover everything, so I have to interpret the grey areas. I made a judgement call. I felt the event was partisan enough that it went against the spirit of club funding."

Henault said he resented Groves' previous statement in *the Martlet* that she wouldn't approve funding an event that benefits only one or two club members.

"[The trip] was open to the whole club," he said. "That shows she didn't understand the situation."

Henault stressed that he hadn't been asking for extra funding for the trip.

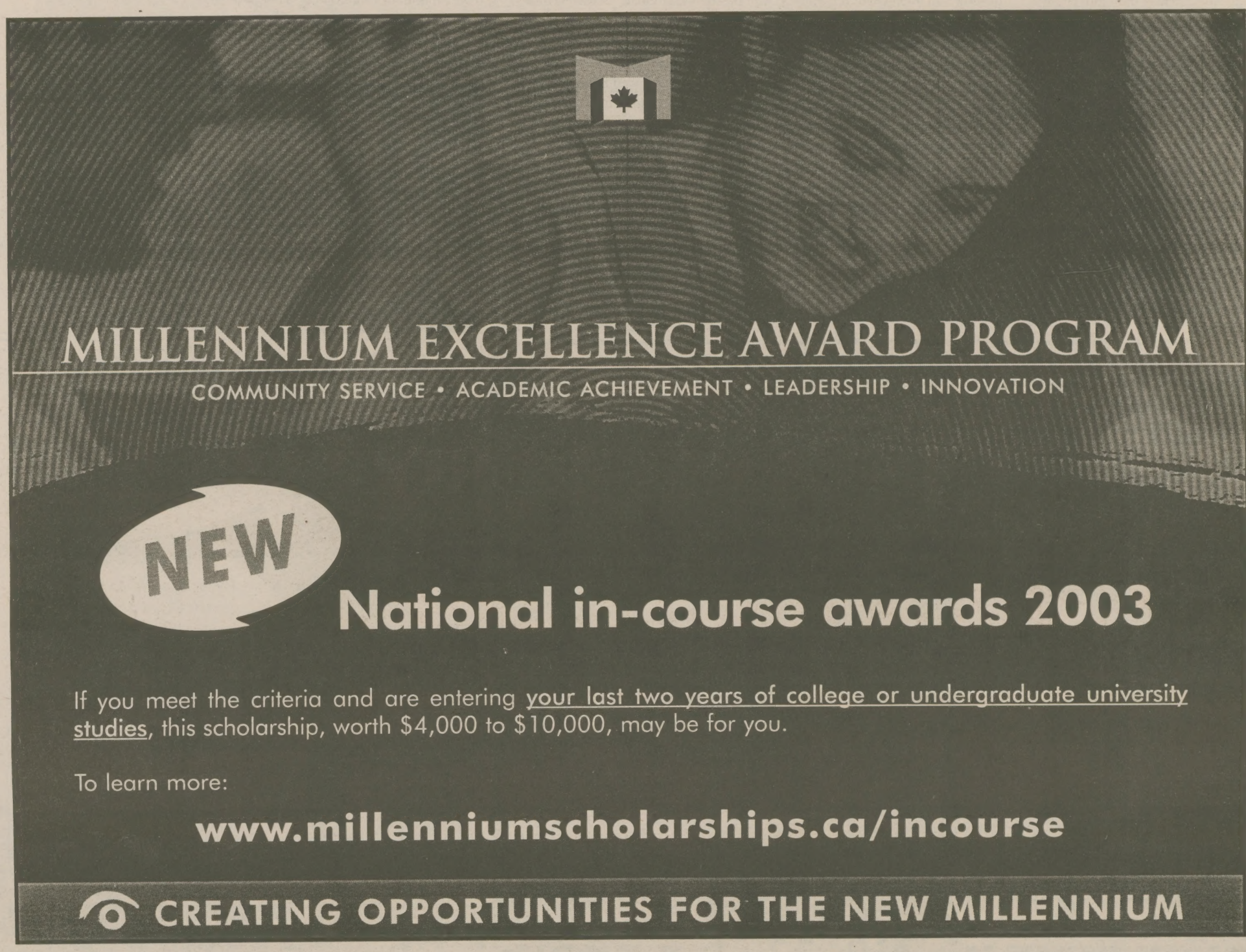
"This is funding that's given to us in our [club] budget account," he said.

Groves stressed that she didn't think the issue was all that important.

"I can't believe there's all this hoopla over $76," she said.

However, Henault stressed that, from his perspective, this wasn't about the money. In the past Henault and others – such as law student Kent Glowinski – have questioned the extent to which the UVSS' political views influence their decisions. Glowinski asserted that he was denied funding because his politics were not aligned with those of the students' society.

"It's about the principle," he said. "I would hope it sets two precedents: one for clubs, so they don't have to be scared. And I hope (incoming Director of Services) Scott Payne now has a mandate to deal with the grey areas."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Female academics charge federal program is discriminatory

by Lindsay Harding, The Muse

ST. JOHN'S, NFLD. (CUP) — Alleging sex-based discrimination in the awarding of research chairs, eight female academics at seven universities have filed a complaint against Industry Canada's Research Chairs program.

The Canadian Association of University Teachers (CAUT) lodged the complaint against the government last month. CAUT Associate Executive Director David Robinson says the women, who hail from six provinces, decided to pursue the complaint because women are severely under-represented in the program.

"We're essentially alleging [on behalf of the eight researchers] before the Human Rights Commission that the Canada Research Chair program design is biased, or discriminates against female academics in Canada. The numbers bear that out," he said. "About 15 per cent of the Canada Research Chairs actually went to women, whereas the share of the full-time faculty teaching are about 30 to 40 per cent women."

The Canada Research Chair (CRC) program was created with the objective of establishing 2,000 new research chair positions at universities across Canada by 2005, by awarding 400 chairs annually. The program was made possible by a $4.5-billion commitment in the 2000 federal budget.

According to the program's Web site, the process of appointing chairs begins when individual universities put forth candidates, whose merits are then assessed by a College of Reviewers and Interdisciplinary Adjudication Committee. The program is overseen by a steering committee, which consists of the presidents of academic councils and the deputy minister of Industry Canada.

Robinson says responsibility for the under-representation of women in the program lies with Industry Canada.

"What we're alleging is that during the design of the program, any consideration of the impact that would be on women academics either wasn't considered or was ignored," he said.

According to CRC Executive Director René Durocher, the program is set up so that 45 per cent of the research chairs are dedicated to the sciences and 35 per cent of appointments go to health research, while only 20 per cent of appointments are provided to researchers in the social sciences and humanities. Statistics indicate that the greatest concentration of female Canadian researchers work within the social science disciplines.

Durocher says his department acknowledges there are problems with the under-representation of women in the CRC's appointments. However, he says the CRC is not directly to blame for these problems, alleging the problems lie with the universities.

"I can tell you that, at the chairs level, there is no discrimination against women," said Durocher. "It is played at the level of the department, of faculties of the universities... I don't see discrimination, I just see it as a matter of evolution, but we're really, really putting pressure on the universities—but we cannot make miracles. Step by step, we're doing real progress."

According to Durocher, his department has already taken active measures to improve the representation of women. He says that in the latest round of CRC positions to be awarded, on March 17, there will be a significant improvement in the numbers of women receiving research chairs.

"In this last competition, we have 22 per cent women nominated—it's a good step forward... and it was a big intake [of female nominees]," he said.

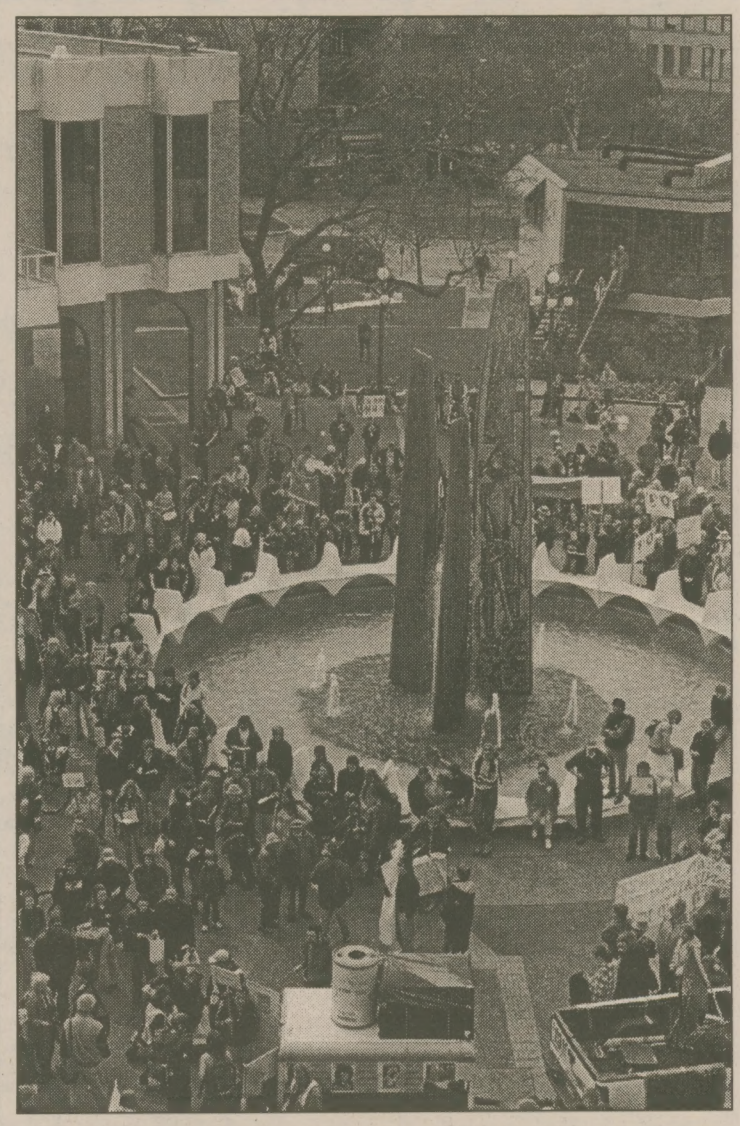

photo by Mary Hughes

The number of peace rallies, marches and demonstrations around the world has kept pace with the impending war. Victorians held their own rally last Saturday, March 15. For more on war, see pages 6-8.

Do you want fries with that degree?

by Bryna Hallam

What can you do with a university degree these days? While one standard answer might be "work at Starbucks," many UVic students are optimistic about the value of their education.

"I think a degree will really help me out," says Alex Carr, a third-year linguistics student.

"Something on paper that says I'm competent. I think a lot of what I'm learning now will help me get a job eventually."

For Jennifer Ward, a degree is just the first step towards her goal. Ward, a third-year English literature student, plans to go to law school after she gets her BA.

But while Carr sees his education as essential to his future career, Ward says she has learned more important skills at her various jobs than at university.

"I don't think university has ever been something you do to get a job," she says.

"They are marketing an education. You can't expect it to apply."

Ward also says she does not feel it is the university's job to find employment for students.

Carr, on the other hand, said he thinks UVic does play a role in helping students find a career.

Jennifer Margison, the manager of UVic's Career Services, agrees. She believes the university has a responsibility to help students with the transition from academics to professional work.

Career Services offers a number of different programs intended to ease that transition, including career forums, workshops, and the new Applied Career Transitions (ACT) Program. According to Margison, one of the most important steps in preparing for a future career is discovering what you want, through both research and hands-on experience.

Research could include finding out what interests and aptitudes you have, or what education is needed for specific careers, she says.

The UVic Alumni Association has set up a mentoring program through which current students can communicate with alumni about their education and career paths.

To get work experience, Margison recommends that students volunteer, apply for internships, or take part in the university's Co-op program.

Co-operative Education's mission is to provide another path students can take to expand their learning experience, by combining academic studies with related work experience.

"It offers a chance to test out what [students] are learning in school," says Karen Whyte, co-ordinator for the Arts and Writing Co-operative Education Program.

"Students really like us," Whyte adds.

Work placements can also help students determine which career path is or is not for them.

"I think co-op is a good idea because it helps you find work in the field you're in," says Morgan McPherson, a first-year student studying Russian and linguistics.

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"Impossible for you to imagine"

by Erik Haensel

It's 2:00 p.m. on Saturday, March 15. The sun is spilling over the edge of the redbrick building that corrals the diverse crowd of hopeful and enthusiastic peace marchers. The air is tense but playful after the energetic march, which was complete with songs, chants and even drumming. From the outside, one could almost mistake it for a parade.

Almost.

As an organizer in the local anti-war movement, I know that the true motivation of these stalwart folks is much more serious. And as the second speaker of the rally begins, the cold chill of reality cuts deftly through the unusually still soft spring air.

"This war will kill children, this war will kill women, and men, innocent people of Iraq" says Mohammed Ahmed, an Iraqi man who, supported by a woman from Kuwait, expressed their people's fears and peaceful hopes.

Following Ahmed, an Iraqi woman who was in Baghdad at the time of the Gulf War spoke about the prospects of peace, and the unity of people.

"I want to thank you all for coming, it means so much to the people of Iraq," says Sohad Kadhun, finishing her speech. For the crowd below her, her words are a chilling reminder of the unrelenting force they face, and a reassurance of the power and purpose of protesting.

After the speeches were over Kahdun and I stood on the back steps of the legislature and talked about Iraq.

"I talk to my mother and father at least every three days," she says. "They are so scared of what could happen, they know what to expect, and they know that it will be worse this time."

She is referring to what happened after the first Gulf war in 1991 when 85,000 tons of bombs were dropped on Baghdad.

"I remember after the War in 1991," she says. "I was a student at the University of Baghdad, which was 24 kilometers from my home. After the bombings I had to walk to the university and all I could see was rubble."

She gestures around at the imposing concrete buildings that surround us and conveys with her eyes the horror of what bombing really means.

"You know, it is impossible for you to imagine what happens. All the buildings down, bridges gone... everything really, everything big was in pieces."

The thought of what Victoria might look like after having 85,000 tons of bombs dropped on it shatters my calm. I have to look away.

We change topics and discuss what it is like for her family there now, under the sanctions.

"I just found out recently that two of my relatives have cancer," she confides. "Because of the sanctions, the medicine is banned, they cannot get treatment. So I send them what medicine I can get from here."

The completeness of the impact of the Gulf War and the sanctions regime is unprecedented in scope and duration. After having their infrastructure systematically destroyed, including water purification sites, hospitals, and power grids (all the target of "precision bombs"), the Iraqi people have had to suffer from a lack of basic supplies.

To compound this already atrocious catastrophe, the United States used depleted uranium shells in 1991. Depleted uranium is the most radioactive metal on earth. Not surprisingly, cancer rates in some Iraqi regions have jumped over 600 per cent since 1991. Kahdun's family had no experience of cancer before the war.

This time the attack will be worse. CNN recently quoted a Pentagon official as saying that "There will not be a safe place in Baghdad. The sheer size of this has never been seen before."

I ask Kahdun about how her family feels about the worldwide protests, and she explains that even though her parents are really scared, knowing that people around the world care about them and about what will happen makes them feel reassured.

While I must admit I am not sure how anything could be reassuring at a time like this, to at least improve the lot of these people psychologically is more than worth the meager effort.

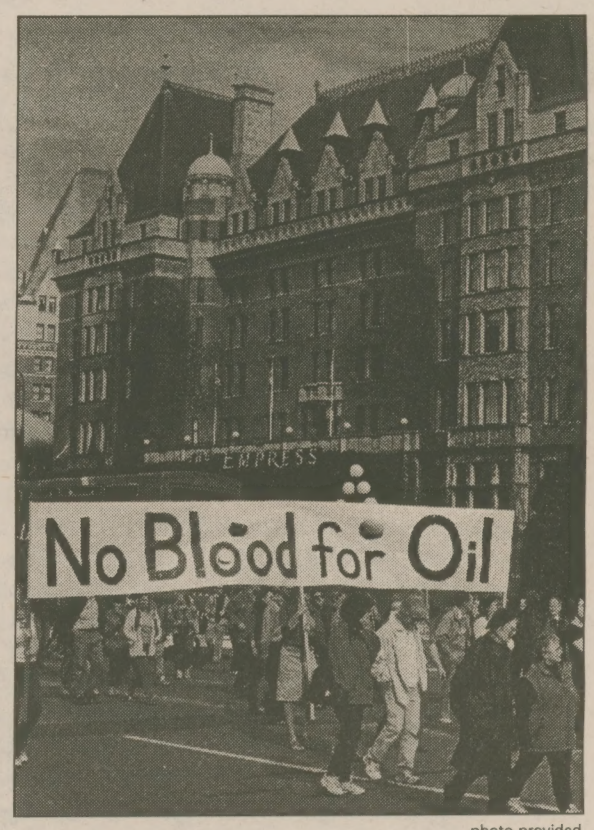

photo provided

I received an email last Tuesday from Salma, a woman in Syria who said about the anti-war movement:

"It gives us here so much hope. Even if we know war is coming, people here are so happy to know that Canadians and Americans and Europeans and people all over the world are taking the time and the risks associated with protesting in most countries. Just wanted to say thanks from us over here. :)"

Soapbox

Wake up and smell the napalm, says *Martlet* ad director

by Rachelle Leblanc

I am about to broadcast my political ignorance to a sea of people who can probably dispute my idealistic lack of global economic sense, but I don't really care. See, as Ad Director for this mighty minion of post-secondary enlightenment, I may not be paid for my opinions or my prose, but, dammit, I have something to say about this war idea that is hanging over all our heads.

First, let me just say that what happened on September 11, 2001 was a horrifying tragedy and great loss of life, a shocking and grievous lack of respect for human life and a nightmarish injustice to the families of those who were lost. I don't care if they were American, Canadian, Middle Eastern or green-skinned, purple-haired aliens. Every life lost that sad morning was wrongly taken.

So, how do we fix it? By killing some more? Ruining a bit more of the planet we share? Turn on the TV, and you'll see that pretty much everyone in the world is against war. I guess Bush doesn't get cable. I mean, come on, at what age do we learn that just because someone does something you don't like, or hurts you, does not automatically give you the right to hurt them back? How does perpetuating destruction, violence and death solve the problem? Does it bring back what's been lost? Does it make us feel better? Avenged?

Whatever.

If you kill someone, it doesn't matter if you're wearing a uniform—that is murder. Premeditated, first-degree murder. Innately wrong for most normally wired homo sapiens.

As for war itself, well, apparently "Lest we forget" is double-speak for, "in order not to forget, let's do it again, over and over and over." This is evolution gone backwards. If a small child touches a hot stove, and gets hurt, he or she learns pretty quickly not to do it again.

How is it that the world "leaders" (and this time, Bush is not the only culprit), fail to recognize the sad irony in "The War to End All Wars" getting relabeled "World War I," quantified like a chapter in a table of contents nobody in their right mind wants to read?

And the weapons? What the hell is the point of a weapon that can end all life on this beautiful planet? "Oh, yay—I won!" Now what? Who do you boast to? Forget landmines, nuclear and biochemical warheads, and even guns. Fucking cowardly weapons. No, dammit, you wanna kill someone, you damn well pick up a bloody sword (because it requires at least an ounce of skill), walk up to your "enemy" (victim), and you fight them eye-to-eye. You're gonna be two, at most three feet away when you take their life, and you can damn well remember the look on their face when the light goes out of their eyes. I hope it haunts you 'til the day you meet the same fate. Think how your own mom would collapse at the news of your death. They have a mother too.

My proposed solution? If any illustrious world leader wants a fight, let 'em fight. Let Bush and Hussein kill each other, if they want to. It's been a while since the minds behind a war have actually had the guts to physically involve themselves. Once upon a time, the rulers led their troops to victory/defeat. If they don't want to get their hands dirty, why should anybody else? Give the chicken-shits a chessboard, with a little legend depicting hundreds of thousands of innocent men, women and children as the pawns and thousands of brainwashed soldiers for the knights. They can even throw in their religious intolerance/ignorance with the bishops, instead of dragging down the actual ideologies and bastardizing the spiritual beliefs they represent. Winner takes all. Whatever that means.

We're all renting space in the same big apartment building. My mom taught me to share by the time I was two. So, grow up.

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This is our struggle, says West Papuan activist

by David Ball

Octovianus Mote has a message for students: keep working for justice, and don't give up hope.

The West Papuan human rights worker and Yale professor spoke at the Community House in the Gorge on March 9, expressing his hope for Papuan independence from Indonesia. When students approached him after the informal gathering, Mote burst into a smile and explained that the student movement is what gives him hope these days.

"A lot of young student activists try to protect [Papuans] in many ways," Mote told the meeting of twenty students and social justice activists. "The young generation, they're really brave."

"There are very radical university students who are not Papuan, but who have been born and raised in West Papua," he added.

"They stand for West Papuan independence. They said, 'This is our struggle.'"

Mote became a student activist while attending an Indonesian university in 1981. Today, he teaches Genocide Studies at Yale University in the U.S. and is touring North America to educate about human rights in his home country.

West Papua, formerly known as Irian Jaya, is located on the west half of Papua New Guinea, an island in the South Pacific. Formerly a Dutch colony, the territory was handed over to Indonesia's dictatorship in 1969, after an election many Papuans considered a sham. Since then, the Indonesian government has relocated between 350,000 to 850,000 Indonesian settlers onto Papuan land, dramatically watering down the indigenous population. Mote says the process has accelerated in recent years.

He stresses, however, that the problem is not simply the Indonesian government. The United States has backed the regime since the Cold War, for instance providing weapons and military backing during Indonesia's violent takeover of East Timor in 1975. Today, the US continues its long-time military support for the Indonesian regime, hoping to keep it on side for the current "War on Terrorism."

"Why is the Bush administration willing to support the Indonesian military, which is well known for human rights abuses?" Mote asked. "The U.S. government is crazy with war. They support this regime because there is a personal interest."

Multinational corporations are also coming under increasing criticism for their operations in West Papua. Two mining companies in particular—Freeport McMoRan (U.S.) and Rio Tinto (U.K./Australia)—operate a large gold and copper mine on the island, with the cooperation of the Indonesian government. Mote said the mine's operations have been marked by killings, kidnappings, disappearances and environmental destruction.

Despite the many tragedies, Mote said that Papuans remain hopeful.

"Truth is slow, but the Papuans believe it is coming out," Mote said. "They just keep fighting. Papuans will not stop. We die now or later. They will fight without any weapons, but with peace and struggle."

For UVic student Jen Preston, who attended the talk, Mote's stories were both disturbing and inspiring.

"I think part of the hope that came out of it came from hearing about the student movement, and the very fact that more people know about what's going on in West Papua," Preston said.

"The situation in West Papua—with the student movement working as allies—is so important," she said. "It's just like people here working as allies with people who have been oppressed systematically, whether through colonization, or any form of discrimination or oppression."

Preston said students at UVic have a responsibility to learn about what is happening in the world and in Canada, and take action. We are connected by our consumption, and by continuing colonization of First Nations, she added.

"I don't think getting a degree is a ticket out of social responsibility," she said. "We're at a point where people need to work together for social change."

The March 9 gathering was organized by the Pacific People's Partnership and Kairos, a Canadian church coalition.

photo by david parsons

"Why is the Bush administration willing to support the Indonesian military, which is well known for human rights abuses?" asks Octovianus Mote.

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Academy fears loudmouthed actors may mouth off loudly at Oscars

by Briony Smith

The 75th Annual Academy Awards ceremony will take place as planned on March 23, war or not.

Gil Cates, this year's producer of the Oscars, said in a recent press interview that "the show will go on." There is no ban on winners exercising free speech during their allotted time at the podium, but presenters are required to stick to their assigned scripts. "If someone as presenter were to change what they and we agreed to, I think it would be a violation both ethically and morally," said Cates.

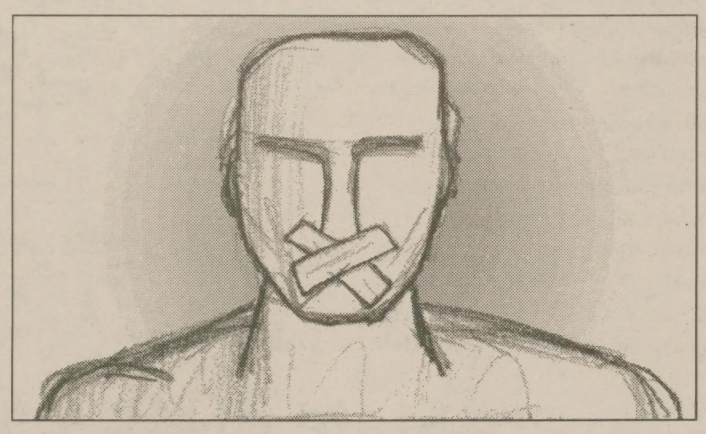
This lack of censorship is in contrast with the approach of British Academy of Film and Television Arts, which forbade the recipients and presenters of their BAFTA awards to make any sort of political comment on the Iraq situation.

Many of the actors and artists who have been nominated for an Oscar this year have taken a stance on speaking out against the war in Iraq if they win.

Stephen Daldry, nominated as Best Director for *The Hours* has vowed to denounce the war on Iraq from the podium if he wins. "I certainly will mention the war in my speech: I think it would be impossible not to and I suspect most people will," he said.

Other nominees who have made public their opposition to the war include Bono, Pedro Almodovar, and Michael Moore.

Daniel Day-Lewis, nominated as Best Actor for his work in *Gangs of New York* said that he is leery of having a ceremony that presents itself as oblivious to the problems in the Middle East. "If we do choose to celebrate this thing, we've got to think about how we can do that in a way that is respectful of what's going on. It would be kind of obscene if we were there flouncing up the red carpet, grinning and waving, and people were dying somewhere in the world," he said.



Other nominees tend to feel that the Academy Awards is not a place for political commentary. Nominated for his screenplay adaptation of *The Pianist*, Ronald Harwood said, "The ceremony should be about films and nothing else. I know it's probably unfashionable and politically incorrect, but that is how I feel. I really cannot bear it when actors and directors go up on stage and start making statements. I make my statements with my work and that is what I have done for the last 40 years. The important thing is to be nominated and I am going there to enjoy myself. I hope other people do the same."

Ed Harris, up for the Best Supporting Actor statuette for *The Hours* said that the Oscars are not a political forum. Nicolas Cage, a Best Actor nominee (for *Adaptation*) said, "I try to express myself through my work. I'm not a politician."

Although there has been no ban imposed on people speaking about the war in their acceptance speech, there have been other restrictions set by the Academy to regulate winners' speeches this year. Winners will have 45 seconds to speak at the podium. If the winner exceeds this time limit, they will be drowned out by music. Pulling out a sheet of paper to read from is forbidden and winners are encouraged to thank a maximum of five people, as the music will be cued if they mention more than five. In response to accusations that these regulations have been instituted to discourage winners from speaking at any length on the war in Iraq, Cates said that the new rules have merely been created to stop award recipients from thanking long lists of people, which bores viewers.

Whether winners choose to voice their opinions on the war or not, some nominees are looking at this year's Oscar ceremony as a way to escape the grim reality of a war. Catherine Zeta-Jones, Best Supporting Actress nominee for *Chicago* said that the Academy Awards provide a welcome escape in difficult times. Fellow nominee for the Best Supporting Actress Oscar Queen Latifah also expressed hope that the telecast could provide some distraction for millions of worried Americans. "The Oscars might be the break that a person needs to take their mind off the fact that their child is over there fighting," said Latifah.

Regardless of whether winners choose to comment on U.S. involvement in war or choose to enjoy the "escape" of the evening, this year's Oscars ceremony should provide an interesting insight into the concerns of the film industry's elite.

Run Through The Jungle: Dispatch from CCR

by Zoë Bake-Paterson

Inside Saint Saviour's Anglican Church, a group of people bustle around the small gymnasium set up with tables for the Rainbow Soup Kitchen. The man organizing this free lunch, church leader and Columbian refugee Padre Antonio Osario, is standing outside his office down the hall, mid-way through a conversation about church finances.

His phone is ringing. He jumps to another conversation as a new volunteer arrives, talking about setting up an alternative radio program, but abandons it momentarily to pose for a photograph. Involved with both the church and numerous outreach and refugee advocacy projects, Padre Osario is a man in constant motion, with little time to spare but a lot to say.

"There is too much ignorance about the concept of refugees," he says. "I myself am a refugee. Inevitably after September 11, there is the concept that refugees are terrorists, but we are the victims of persecution."

Padre Osario recently spoke at a potluck hosted by a group of students at their home in Esquimalt. It was organized to discuss information raised at the Canadian Council of Refugees (CCR) conference held in Calgary last November.

"My prerogative was to share that information from the Canadian Council of Refugees with the people of Victoria," said Natalie Maxson, one of two UVic students who attended the CCR conference with Osario.

The group of students, refugees and refugee advocates talked about the issues refugees face, especially those in Canada regarding new legislation. Bill C-11 was introduced in Canada following September 11, tightening Canada's immigration laws and making it more difficult for refugees to enter the country.

"The new legislation (in May) will not protect refugees," said Osario. "The real intent of this is to control people from countries George Bush has called the 'Axis of Evil'."

Osario says his goal at the church is to open the doors of the community to refugees, and to start a dialogue between the community and these people. The church has sponsored a number of refugees into Canada and helped them get settled in Victoria. They also teach Spanish lessons, a program that often draws up to 50 people to learn about Latin American propaganda and discuss the realities, the resistance, the culture and the language of these countries.

There is a definite community of support that has begun through the work of Padre Osario – advocacy with the CCR, sponsoring refugee families, and in the future the possibility of a "refugee house." These services are essential for people moving to a new culture, having to learn a new language, find jobs and a home.

"There's a lot of resources in Toronto but not much here," said Natalie Maxson. "People in the community need to be open and educated about the issues."

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Editorial

The Village People

This week's *Martlet* is one of a series of special issues. We call it The Global Village Issue.

A lofty title, but what does it mean? We'd better address this up front, because we can hear half of the campus saying, "Oh, boy —another Hippie love-in from *the Martlet*!" and the other half questioning the title and the very idea of the term "Global Village."

The name was decided upon as an umbrella for a broad, ambitious idea we devised at a lengthy meeting.

"Hey," we said, "as much as we think of *the Martlet* as a freewheeling, creative, alternative media outlet, aren't we kind of conservative in our own way? We have these sections that the paper is made up of—news, opinion, feature, arts, sports and comics – and every week they show up in the paper in the same order."

"So," we thought (collectively, of course—we're silly like that), "what if we threw out all the normal sections and replaced them with different, but equally important headers, such as war, spirituality, sexuality and sustainability?"

Was it just crazy enough that it might work?

No. It was a little too out there, even for us who pride ourselves on getting out there whenever we can.

So we decided, with a tentative touch of conservatism, "Let's keep the regular sections, but scale them down to make room for these other sections."

So there you are and here it is, and we hope y'all like it.

It's important to do this (they said, self-righteous as ever) and maybe this is an indicator of how *the Martlet* might try to expand its horizons in the future.

Let's not get too set in our ways. Let's not do things because someone says, "Well, that's just the way we do it. That's the way it's always been done."

Blah, blah, blah.

It's important for a paper such as this to be open for change and resist those veilied conservative urges. So we're trying here – although there's only so much a footless bird can do.

So... "Global Village"? What does it mean?

Is it a contradiction in terms? A catchphrase for privileged Westerners to ease their guilt and feel that they're down with the rest of the world? Yeah, it's becoming a cliché, but hey, that's what we (the *Martlet* staff) voted on, so blame it all on our microcosmic democracy.

And, even if it is a cliché, maybe we can do something here to approach it in a positive way. Let's shun the negative people, the glass-is-half-empty naysayers and just try to do something different and positive.

And for goodness sake, let's lighten up a little. "Global Village"—it's just a name. It seemed to fit this project. It was the only name that seemed to encompass what we were trying to do, but don't read too much colonial guilt or whatever into it. Call it whatever you like, but think globally.

Forget the name, dig the message.

By the time you read this, the world might be at war.

And then, well, there'll be more important things to think about than *Martlet*-special-issue semantics.

Editorial topics are decided on by staff at editorial meetings (each Friday at 11:30 am, in SUB B011). Editorials are written by one or more staff members, and are not necessarily the opinion of all staff members.

Don't like what you read?

Write us, or write *for* us: martlet@uvic.ca

Student Voice

State of the union: A response to the Giff

by Andrew Buydens

It was with interest that I read the article by Jonas Gifford in the March 13 issue of *the Martlet*, correcting the misinformation he feels was given in previous articles. However, in setting the record straight, Jonas has added some misinformation of his own to the pot.

In referring to the wage gains made over the last contract, he fails to mention they were attempts by both parties to close the gap shown by a private survey, which revealed SUB employees earned consistently less than similar positions at other workplaces. The highest increase was 24 per cent, rather than the 34 per cent as reported. As for the $9.75 to $11.93 earned by student employees, the article fails to mention these numbers include the 5 per cent vacation pay that is added to their real hourly wages.

It also does not mention the increases made to the Executive Directors salaries, who are tied to the employee wage rate and thus experienced the same increase as some of the SUB staff. The Executive Managers also did not go without a raise over this period, with increases of as much as 12.5 per cent.

Jonas also tells us of the large number of perks and benefits that are available to staff. However, he neglects to mention that perks such as coffee, movies, popcorn and resume paper was one of the items put on the bargaining table by management to be eliminated from the agreement.

Although these concession demands have since been removed after our continued refusal to agree to them, the Union did agree to take a reduction in the food discount for the term of the agreement.

At present, negotiations are at a standstill over new layoff language that the UVSS insists on for student employees. Gifford argues this policy is needed and would still provide better job security than downtown. However, many SUB department managers disagree with the need, while the proposal, in fact, reduces layoff notice down to as little as one week. This proposal would allow the UVSS to dump many student employees, who would be expecting a job for the term, at the end of September.

The Union presented several proposals to work around the issues brought up by the UVSS. However, all were turned down with no substantial explanation given as to why. At the moment, the new layoff provision remains the largest obstacle in getting a deal done.

As for current wage increases being bargained, the union's last offer was for a three per cent increase spread over a three-year deal, far below any cost of living increase. This was still deemed too much by the UVSS bargaining team.

Despite our desire to have a new deal after 11 months of bargaining, there are no plans at present to go back to the table. While we remain hopeful that a new agreement might be reached, I can only say that the Union has been met with increasing discord from the UVSS.

The SUB is an enjoyable place to work, offering students a great opportunity to attend school, while having a job that is also flexible. We hope this will be true in the future as well.

Andrew Buydens is unit president for Steelworkers Local 2952 in the SUB.

Letters

You don't got it, Pontiac

I know you guys get a lot of criticism for hypocrisy in your choice of advertising. I'm not a big fan of advertising myself (I once even had a subscription to Adbusters, though I think it sucks now) but no matter what anyone says, you do need money to run *the Martlet*. Because of this, I'm willing to accept advertising throughout *the Martlet*. I'm even willing to accept advertising for big corporations, and even so-called "sin corporations" like breweries and car companies.

There are, however, limits. The "2 Hours of Hell" ad on the back of this week's *Marlet* isn't just advertising, it's essentially political advocacy. Its claim is not veiled, or even subtle. It suggests that public transit is bad and should be substituted with driving. Would you print an ad that suggested car-pooling is a pain in the ass, and everyone should drive alone? We have enough problems with BC Transit cutting their service AFTER we've all paid for the U-Pass, without our own student newspaper shitting on one of few successful UVSS initiatives. Please, go back to the beer ads. Beer may not be good for you, but it's not going to destroy the planet.

James E. Rooney

Propaganda?

Where do I begin here? Every time I open *the Martlet* I either a) wonder why I picked it up at all or b) consider transferring to another university. What's my problem this time? The so-called, "Students Against War" campus group.

Everything these people stand for is flawed, biased and based on pure propaganda. Yes, I just said "propaganda," a word that is so misused by "anti-war" protesters that it has virtually lost all meaning. The SAW group has apparently confronted UVic president David Turpin with a motion proposing that the entire university oppose the war. There are so many things wrong with this. Do I really have to point them out? Wait, *shudder* I'm writing to *the Martlet*, of course I do. First of all, who else agreed to this? The SAW group proposes that they stand for everyone in the school! How is this "democratic?" Or does it even matter anymore? To suggest that the SAW group, a group of students who canceled their "march" because of a few drops of rain, stand for the majority of students at UVic is the most horrid insult of all. The worst part is that the very annoying David (sic) Haensel states that, "A lot of things have happened in the history of the twentieth century because people didn't understand what was going on." I'd have to say that this is true. The people who don't understand what is going on are people like David Haensel.

Someone ought to tell members of the SAW group that protesting for the sake of protesting, without factual evidence to support their cause, went out in the sixties. But hey since *the Martlet*, the mouth piece for anti-war hyperbole, still sputters out hilarious (sarcasm) mullet jokes, I can hardly blame them for being behind the times.

Adrienne Ridgway

Beat burned out?

In response to Cam Walter's article "The 80's music geek's wet dream" I had to ask myself, "Were we even at the same show?"

While I can't comment on Cam's sexual attraction to the English Beat, I must say that Dave Wakeling is a good singer. Yes, the Beat were a good ska band 20 years ago, but what transpired at Legends last Friday was far from that. Wakeling and his supporting cast put on a show that was worthy of any burned out '80s rock star. Between bouts of encouraging us to drink (ensuring the bar would invite him back), he was also sure to remind us that he was still "ska." He did play all of his radio hits and if you closed your eyes, it sounded like an album. Was I the only one that heard a sax and a bass, but didn't see them on stage? To top it off, their keyboard player was picked up in Vancouver, so if they hadn't found him there would have been no trumpet or keyboard either.

If I want to hear prerecorded music, next time I'll save the $20 and listen to the album.

Dan Curtis

Yes for what?

I am disappointed at the lack of information given to the students about the UVic health plan.

A few students came into my classes and said, "Please vote yes," and that was it. I really felt students were not "put first" in this situation.

I do not feel it is fair that students who are eligible to opt out of the health plan premiums should be able to vote on behalf of other students who do have to fork out the $200 each year.

It is always so easy to tick "yes" if you do not have to pay for these benefits yourself! Spending other people's money is easy.

But now I have to pay these premiums, even though the provincial government pays for 70 per cent of my prescription drugs under the new Fair Pharmacare plan. Also, the massage therapist I see is not "registered" so I don't get any money back, even though he has given me better results than any other registered massage therapist.

I am fine with tuition increases, but spending $200 on nothing is what really bugs me.

Jessi Grams

[2002/2003]
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contributors
david ball, jessica bekker, jenn bowles, dave breitman, andrew buydens, ian cooper, lindsay cooper, erik haensel, shana heiser, mary hughes, avi lambert, mary-louise leidl, sam logan, natalie maxson, carolyn miller, david parsons, sally jade powis, jeremy robinson, graham stark, lindsay wiebe

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victoria, BC V8W 3P3
newsroom/production: 721-8360
editors: 721-8361
advertising: 721-8359/884-7081
fax: 472-4556 or 721-8728

www.martlet.ca
martlet@uvic.ca

Can we find balance and self-determination with C++ ?

by Jessica Bekker

I am starting my third year in electrical engineering here at UVic. Not only am I a female in engineering, but I am also First Nations from the Blackfoot Confederacy. That combination makes me the minority of the minorities. So I have done a lot of thinking about why am I here at UVic and what am I doing. The following discussion is result of my observations and answered questions from higher authorities on the partnership of First Nations communities and the fields of Science, Engineering, and Technology (SET).

At this moment, the worlds of First Nations communities and SET seem to be on parallel plains. Plains that don't intersect and have very few bridges in sight.

So what are other First Nations in SET doing? Are they misled and only guided by their selfish ambitions and the big paycheque?

When I have troubles learning computer programming languages and mathematical derivations, I constantly wonder how this knowledge contributes to the infrastructure of First Nations communities. It is easy for the social worker, education, law and nursing First Nations students to directly correlate their education to the development and bettering of their communities, but what about the rest of us in SET?.

The good news is First Nations students in SET can contribute to their communities. Roger John, the UVic Aboriginal student advisor, says, "There are two aspects to the need for Indigenous people to increase their participation in SET and other areas of study. This will help Indigenous people to gain balance which will enable Indigenous peoples regain the ability to exercise their power to self-determine."

These aspects give a sense of worth and purpose when there are multiple late nights and coffee buzzes.

Chief Dan George said, "There is a longing among the young of my nation to secure, for themselves and their people, the skills that will provide them with a sense of worth and purpose. They will be our new warriors."

The idea that First Nations SET professionals can bring balance to their communities gives them pride for being who they are. The idea that they can help their communities regain the ability to exercise their power to self-determine gives them a cause that they can use their skills to fight and die for.

Roger John goes on to explain the ideas of creating balance and regaining self-determination: "Balance is important in many Indigenous teachings," says John. "To my way of thinking, achieving balance means that an individual or a community cannot be focused in one area. That is a critique many old people make of people from the Settler society, that they are stuck in their heads and have forgotten how to connect their heads to their hearts. In a contrary way, I believe Indigenous peoples have gone the other way and have become stuck in their hearts; one way is not necessarily better than the other as both are ways out of balance.

"The difficulty for Indigenous peoples stuck in their hearts is that the heart of Indigenous peoples is hurting, broken in some cases by Colonial Trauma (my term), others call it a 'Soul Wound' (Duran & Duran). Part of the process necessary to moving out of this broken heart is for Indigenous students to move into other areas of study, including education, SET, political science. This will allow Indigenous peoples to become more balanced and will ameliorate their move out of their broken heart and to transform."

"A self-determinant community will be one that draws its doctors, nurses, lawyers, social workers, child & youth workers, police officers, biologists, computer experts, teachers and engineers from within its own ranks," says John. "A self-determining community will be difficult for a settler society government to continue to oppress. Indigenous SET experts will be a large part of the transformation from oppressed people to self-determining nations. They will contribute not only to Indigenous peoples, but also to non-Indigenous peoples."

I am inspired and encouraged to cheerfully attain my Bachelor of Engineering degree. So now what are some practical examples of SET directly affecting the First Nations communities?

In January 2002, Industry Minister Allan Rock announced that $30,000 would be given to 156 First Nations communities to develop business plans to introduce high-speed Internet access.

"I am pleased that First Nations and non-Aboriginal community groups are working together to bring the social, cultural and economic benefits of high-speed Internet access to more Canadians," said Rock.

Barry Brooks, the assistant to the UVic Dean of Engineering, believes that high-speed Internet access is one of the keys to economic development in remote communities. Barry says, "In many smaller communities where cable service is available, high speed Internet access is also available. This is important because, coupled with the telephone, it allows people at home to do exactly the same work that they might perform while in an office environment. Soon there will be reasonably affordable two way satellite communication for voice and data which means that even people located in very remote sites will be able to participate in work groups in a meaningful way. These developments are very exciting and I am often frustrated to see the lack of progress in exploiting the opportunities for economic development in remote communities."

> Indigenous SET experts will be a large part of the transformation from oppressed people to self-determining nations
> *Roger John, UVic Aboriginal student advisor*

So it seems that there is present and future need for skills in SET. I am here to balance the skills of my people and to help regain the ability to exercise our power to self-determine. In practical application, SET is already becoming a key component to the infrastructure of First Nations communities. The commitment by the government to establish high-speed internet access in all First Nations communities by 2005 is only one example of desperately needed technologies today. Once the infrastructure in First Nations communities is set in place, more technology will be required to support the new developing economies.

Roger John gives some advice to First Nations SET students. "It is important for Indigenous SET students to know who they are as Indigenous people. This will help prevent them from losing the connection between their head and their heart. My friend Bill White says that many of his elders say that when their students return from post-secondary school they are 'damaged.' Unfortunately, the post-secondary education system teaches a person to be confrontational, critical and argumentative. Such attitudes are contrary to community well being. Indigenous students face a triple challenge as they must learn the material, they must adapt to the style of teaching and at the same time maintain and protect their values as Indigenous people."

For information about the ASSET (Aboriginal Students in Science, Engineering and Technology) club, e-mail jtcarlso@uvic.ca.

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And you want to be there too!

Being Church:

story by David Ball

In the dim candlelight, peoples' shadows flicker on the walls of the room leading to a dark stairway deep inside the abandoned furniture store. The air I breathe carries a tired, musty smell. Combined with the scarce lighting and echoing voices, it all reminds me of being inside an ancient cathedral.

This is holy space, I think. What we are doing here is sacred. With police outside waiting to shut this down any minute, this place feels like a sanctuary from the harsh outside world. But it's also harsh in here. I am afraid, and I can sense that fear in others too.

Even with this fear, and the threat that police could storm this abandoned housing squat anytime to evict us all, I feel safe here in a different way. I try to find my way upstairs in the darkness. My feet negotiate a path over cracked cement, ripped tiles and cavernous holes in the floor. Who knows where they drop to? With a sleeping bag over one shoulder, and my other hand outstretched to find walls, I move slowly.

Other people pass by, many of them homeless, going in and out of the housing squat while I venture deeper into a building used long ago to sell furniture. I cannot see their faces, and I feel like I cannot know them well because of my privilege. But we're all here together. For 15 years, 538 Pandora Avenue has lain empty.

Not tonight, though. For one night, and one night only, Victoria's homeless have opened this place up for shelter.

I came to support this housing protest and that's why my five housemates are here too. We're spending the night deep inside the labyrinth of corridors and rooms, in a small dark room powdered with what looks like asbestos. Camping on the old wood floors, we fell asleep to the sound of wailing downtown sirens and a man in the adjacent room snorting cocaine.

The six of us talked about being part of the squat all week, after the cops shut it down only days after it began. The issue of homelessness in Victoria was unresolved. Sleeping in the depths of the squat was unlike anything I had ever done and without my housemates for support I would have been too afraid. Not just afraid for my safety, but afraid because I know that I am so privileged in this society and felt out of place at this housing squat. At any point, I could have chosen to catch a taxi home, where I could expect a warm bed. That very choice is a luxury few others at the squat had.

This experience has made us all discuss what it means to be church. After more than a month of living together in a community house inspired by a Christian vision, it's something we often think about. A lot of people think of churches as large buildings housing formal religious practices. But for me, church is not somewhere to go, but something to be. Jesus taught that we ourselves are the church; he said that the temples will collapse but community will always remain.

My house is a church, my friends are a church, my body is a church.

I am church.

I feel scared to put this down on paper. To admit my involvement with a religion that for much of my life has repulsed me. To confess that I work for a church that tried to commit genocide against First Nations in its residential schools. To admit to my fellow Women's Studies students that, yes, part of my spirituality arises from one of the most patriarchal and colonial religions in history.

In my house—what we call the Community House—we live together because we want to build spiritual community and live in a way that is just and simple. We want to be accountable to our values. Many of us are involved in Christian communities in some way, and we have all struggled with the deep contradictions of that involvement. Like the paradoxical feelings of safety and fear deep inside 538 Pandora, being church can be both troubling and comforting.

What I want to know is: what possibility is there for us, as a community, to reclaim the Gospel as a tool to fight oppression and injustice? Who says we need to rely on institutions to fulfill our need for church?

For me, these questions have been central to my journey into Christian spirituality. I rarely share the story of this journey, because my doubts leave me vulnerable, open to criticism for my theology. I am in a world somewhere between my atheist upbringing and my Christian mentors.

Part of me wants to fill this story with disclaimers, to protect myself from attack. No, I'm not like those other Christians! I'm pro-choice. I have reverence for homosexuality and bisexuality and anyone who fucks with gender. I don't believe in converting everything that moves. Yet another part of me wants to erase this whole thing, to pretend my spirituality is something it's not. But this is what I am. I want to be proud of it. I want to reclaim it.

To be honest, the more I delve into the Christian tradition, the more I find myself thinking in new ways and looking at the world through more radical eyes. My resolve to fight injustice has been strengthened and deepened, especially by the counter-cultural message of Jesus. Let me first confess that I don't define myself as a Christian. My views on Big Daddy God might not line up with those of many Christians, but two years ago a chaplain and wonderful friend convinced me to take a summer job as a United Church youth group leader. Today, I work with youth in one of Victoria's most affluent congregations. Many of these kids live in the sheltered world of Cadboro Bay and Uplands, an elite neighbourhood protected by large stone gates and stifling conservatism. I share my job with my 23-year-old friend Natalie Maxson, a long-time United Church youth minister who also lives with me in our Community House—inspired by a Christian vision of social justice, caring for the Earth and living in supportive community. I have learned much from the youth I work with, and I hope I can infect them with a desire for social justice and for questioning the society around them.

Defining my spirituality is hard when most people have such loaded barriers in their minds already. What does God mean to me, for instance? Can I be a Buddhist and Christian at the same time? Who do I have to prove myself to anyway? My parents often question me as though I've joined a cult. Because I am struggling to redefine for myself what Christianity means, they think I am not being true to my own values. My parents are both committed atheists, which I see as being their equivalent of a religion. Both of them put effort into instilling a firmly anti-religious attitude in me. So despite some curious exploration into Buddhism and Islam in junior high school, I was never raised with religion.

My grandma on my mother's side of the family quit going to her United Church when my mom was young. Like many valleys in Canada, the rural Ottawa Valley where my family comes from has its share of rednecks and small town politics. When it became clear to my grandmother that church was just a social club where Christian values were more about image than action, she left.

Like my mother, I grew up very critical of the Christian church. I believed that most wars were caused by religion, that churches were paved in gold, and could only see the oppressive elements of the institutions-missionaries, sexism, racism, wealth, homophobia, you name it.

I know I'm not alone in my doubts, and that keeps me connected to the possibility of reclaiming the idea of church—the idea that church isn't something to accept; it's something for me to own and redefine for myself. My friend Natalie was raised in the United Church, and her mother's husband is a minister. Even though Natalie has led church youth groups for years, she told me her doubts and questions always remain.

On Thursday morning, after leaving the downtown housing-squat, she walked through the streets of Victoria and saw the city with new eyes. For her, it was a pilgrimage to re-map her city, to find what public spaces were hers to use. Her old geography—house, school and work—would be useless to her if she were homeless. Connecting with several young street people at the Pandora squat had made her think afresh about her city. She brushed her teeth in the mall washrooms. Some of the homeless people panhandling on street corners were now her friends. Knowing that she could survive gave her a sense of safety.

Deeply tired from a late night at the squat, Natalie roamed in search of a space where she could be alone to think. Even when there is a strong sense of community, she thought, we all need solitude. She passed storefronts and cafes where only customers are welcome. She passed parks where the biting morning air and noisy traffic only drowned out her desperation for quiet.

Like many pilgrimages in the world, this one led her to a place of worship. Natalie's feet came to rest on the cool grey stone steps of Christchurch Cathedral, an Anglican church that rises like a guarded gateway out of the bleak downtown streets. Christchurch is one of the few churches in Victoria that leaves its door unlocked every day of the week.

The Anglican church used to tolerate homeless people camping on the cathedral's lawn, but after numerous complaints the policy was struck down and the tents dismantled. At least the doors are still left unlocked, Natalie thought, unlike many churches in town.

She entered the cathedral and looked up. The ceiling towered far above like a grey stone sky, and the quiet clunking of her footsteps carried across the emptiness. She walked slowly to the front, towards the altar, and sat in the first row of pews. Questions flooded into her head as she examined her surroundings. On one hand, the church was always a place available to her when she was desperate and didn't know where to go. The space filled her with a sense of the sacred. But at the same time, the wealth of many churches was far removed from the reality of suffering in the world.

Natalie kneeled quietly onto a cushioned bench near her feet and started to pray. She looked up at the large cross behind the altar, noticing its ornate ripples of gold and the railing keeping people away from the entire area. As priests walked around quietly in red and gold robes, a woman cleaned the railing where worshippers had placed their hands during prayer. Around the altar was a pile of pumpkins, apples and other food, obviously for decoration only. To Natalie, the railing enclosing the altar area seemed like a warning: Do not enter this spot. This is only for special people.

How could she reconcile that the church was both a sanctuary and a symbol of privilege and decadence?

Staring at the gold cross, she became angry at the hierarchy and distance. Her eyes pressed shut with fatigue, but she knew she might get kicked out if she fell asleep on the pew. In the silence between stone pillars and the straight lines of pews, Natalie began sobbing and

STRUGGLING WITH SPIRITUALITY AND INJUSTICE

tears flowed from her eyes. The Jesus she knew cared about the homeless, the poor, and the destitute. Did the cross mean nothing anymore? How would Jesus react to the opulence of this church?

While many people have fled the church because of these feelings of contradiction (combined with a popular culture that increasingly detests anything religious), around the world progressive Christians are engaging with their world and struggling for justice. Much of their work is done silently, overshadowed by the rise of Christian fundamentalism.

I am always inspired by the story of Oscar Romero, the Catholic archbishop of El Salvador in the late 1970s. Under the country's repressive and violent dictatorship, Romero dared to speak out against the U.S.-backed military regime, and stood with the poor in their resistance struggle. During Sunday masses, he would admonish the military officers and businesspeople: "The peasants you kill are your own brothers and sisters. When you hear a man telling you to kill, remember God's words, THOU SHALT NOT KILL... In the name of God, in the name of our tormented people, I beseech you, I implore you, and I command you to stop the repression."

Romero also said that if he were killed, he would rise in the Salvadoran people. Indeed, he was murdered by assassins believed to have been trained in the United States, a supposedly Christian state. But his message has always inspired Christians and non-Christians trying to shape a more just world.

When I left Canada two years ago to travel around the globe, I knew about Oscar Romero but still had no real experience of a church community. Eventually, however, I found myself in the torn and divided land of my family's roots—Northern Ireland—where I set out to find a woman who had inspired me at a peace conference the summer before.

Ruth Patterson, a Presbyterian minister, had invited me to visit her own peace project, Restoration Ministries, located in a village just outside Belfast. After a day walking the war-scarred and frightening streets of west Belfast, I arrived at Patterson's house and asked to stay. I spent four days visiting with her and learning about how she was trying to weave together Catholics and Protestants in their communities.

Like the sanctuary my friend Natalie sought on the streets of Victoria, Patterson offers a place for peace workers who are weary and spent after years of the "Troubles" in Northern Ireland. Restoration Ministries is not alone, either. At the far northern tip of the island, near the village of Ballycastle, is another community calling itself Corrymeela which offers a different kind of shelter from the storm.

The Corrymeela Centre rests atop a steep cliff facing the sea, surrounded by pastureland and fresh green hills. The night I arrived, the sea below was a swelling, crashing mess and the buildings were being pounded by a wild storm. It was dark when my taxi dropped me off, and I felt the place surging with the power of the rain and wind. It was cold and hard to walk forward into the gale, but I found my way to the entrance of the largest building. Except for the far-off gentle thudding of rain on the windows, it was quiet and restful inside—a dramatic shift from the storm.

A young Catholic man from Dublin with bright orange hair and a playful grin showed me around and explained that Corrymeela offers a place where Protestants and Catholics can work towards healing their divisions and building an authentic Christian community. The centre, he said, is run by twelve long-term volunteers, young adults like me who spend a year of their lives leading Corrymeela's peace programs and living in community. Many of them, it turned out, weren't even Christian, but they believed in what Corrymeela is about. I understood why.

I set about exploring the community, and braved the powerful winds to walk between Corrymeela's dozen buildings. Right in the middle of them all, near the cliff's edge, I discovered a short, round building with plants growing on the sloping, oddly shaped roof. They called this the Croi, Irish for 'heart,' because this building is the very heart of Corrymeela.

Inside, the entrance led to a downward sloping ramp that led underground in an arching spiral. After several turns, I emerged into a dome-shaped white room with cushions scattered around a table and a lit candle in the centre. This whole building was the community chapel, symbolically shaped like a heart. In this simple, domed room under the earth, I felt sheltered and cared for. This was where visitors to the centre come together beyond dogma and hatred, to share in simple ritual based on respect and compassion. When I left Corrymeela the next week, I took with me the image of that quiet domed room. I wondered what I could do to be part of such a community.

I found an answer to my questions when I returned to Victoria and met people who were yearning for the same experience of radical community. Some of them were from church backgrounds, some not, but we began meeting to talk about starting an intentional, possibly Christian, community house in Victoria.

Natalie initiated the project after a World Council of Churches conference in Cuba, at which 40 young adults from (often conflicting) churches around the world developed ideas for social change projects that would be ecumenical, that is, bringing together divided churches. Inspired by the vision of a Catholic Worker community she had visited in Toronto, Natalie soon found that many young people felt the need for spiritual community.

Few of us had heard of the Catholic Worker, a movement started by American anarchist Dorothy Day in 1933. But we were excited by her commitment to living an alternative to violence and injustice, and doing it prayerfully and generously. She, too, struggled with the contradictions of being both anarchist and Catholic.

photo by Natalie Maxson

There are now six of us living in our community house—with backgrounds in the United and Anglican Churches, Buddhism, and Goddess spirituality. What we have in common is a commitment to living nonviolence (some of us call it Gospel nonviolence, to distinguish it from simply being peaceful), challenging oppression, and inspiring ourselves and others to build a just and compassionate society. We're still envisioning how we're going to do that, with the support of our Circle of Mentors, a network of adults who have inspired us in our lives.

That circle has Quakers, Catholics, Anglicans and United Church members, all of them committed to peace, social justice and radical compassion. Radical compassion is the power of love as a political force. When Jesus spoke of loving our enemies, not just our friends, he was speaking of radical compassion—all the while resisting oppression. (And he certainly didn't preach complacency or acceptance of injustice... One day he rampaged through the temple kicking over the tables of the money-changers who were trying to turn a holy place into a shopping mall).

This community is what nurtures me in my life now. I still struggle with my faith and with my questioning of organized religion. But, like sharing the dark and derelict building with Victoria's homeless and watching shadows flicker on the dim candlelit walls, this is what makes me feel safe and whole. Like many pilgrimages, my journey into Christian spirituality has led me to a place of worship.

This is holy space.

To find out more about the Community House, check out:
socialchangenow.ca/house.

Women in Islam: Bursting the bubble

by Sarah Petrescu

Last week, UVic's Muslim Student Association (MSA) hosted Islam Awareness Week. The MSA, in association with Victoria's Muslim community, enticed students into the SUB's Michèle Pujol Room with interactive events, information seminars and films about Islam. The event aimed to cover a spectrum of issues concerning Islam, from the spiritual to the political. Organizers said that since 9/11 there has been an increase of mixed messages about Islam in the media. They wanted the presentations to reflect current issues in Islam, as well as to fairly represent its principles and people. They recognize that the increasing interest in Islam, whether spiritual or political, is opportunity for education.

Two of the seminars focused on issues of Muslim women, who organizers say are often misrepresented in the western media. UVic's Muslim sisters chapter brought guest speakers to address issues such as the legal rights of women in Islam, marriage contracts and the wearing of the hijab (head scarf and modest covering).

Zainum Bahadshah was one of the organizers and presented at the event. She and the other Muslim women in attendance were eager to communicate the strong force that women play in their religion and communities. Bahadshah is a graduate student in Victoria. She recognizes that the voice of Muslim women is often left out in the media. She answered a few questions for *the Martlet*.

Martlet: Why have people been so recently drawn to learning about Islam?

Zainum Bahadshah: I begin in the Name of God, the Kindest Most Merciful One…

While I cannot speak for specific individuals, my sense given discussion and feedback is that increasing numbers of people are no longer accepting what our media is dishing out. They understand that real life doesn't happen in black and white…

So, when they see Islam constantly portrayed as the religion of the "enemy" or a threat to our way of life in the West, they want to know what is behind that name – what values does this religion called Islam instill in people that makes them the "enemy"? The more they research, the more they realize that it is actually a very beautiful and peaceful religion that is practiced by men and women all over the world – of their own accord.

M: What are the greatest misconceptions about Muslim women?

B: Well, first that Islam condones mistreatment, disrespect, or abuse of women. In fact, Islam gave women many rights (including right to own property, to vote, to acquire an education, to choose her marriage partner – and many others) 1400 years ago in Arabia – rights women in most other parts of the world didn't enjoy until many hundreds of years later!

A second common misconception is that women who wear the hijab (dress in a covered, modest fashion that includes covering of the head and, in some cases, of the face) implies that we are oppressed and/or forced to do so. Many Muslim women who practice hijab consider ourselves truly liberated – from judgement based on our physical appearance. We are free to be seen for our character, actions, and words.

M: How do you defy those perceptions?

B: Islam Awareness Week provided an opportunity for the public to dialogue and hear from Muslim women themselves that we do in fact love our religion, that we are not oppressed, and that many of us who practice hijab, do so of our own free will.

Beyond that, just living our daily lives as visibly Muslim women who are pursuing education, who are contributing to our communities, who are involved in a range of professions (i.e. medical, education, etc.) is also very key.

Finally, we dialogue with others about how we feel as Muslim women toward Islam, and about the teachings of Islam relative to the negative stereotypes that are so often portrayed in the media. As one of our presenters pointed out, it is only when a crime is committed by someone who happens to self-identify as Muslim, that his or her religious association is mentioned. We must ask ourselves – why is that?

M: Do you feel the media perception of Muslim women in recent world events has been misleading?

B: Yes I do – in particular because it only shows one perspective – namely that Muslim women are victims of systemic discrimination and abuse as taught by Islam. This most certainly is not the case. As a religion and code of law that brought many rights to women 1400 years ago – if anything, Islam was and is an unusually progressive force for women's rights.

photo by Sarah Petrescu

Zainum Bahadshah mediates a session on the legal rights of women in Islam, during Islam Awareness Week.

If individuals who self-identify as Muslims are treating women unjustly, we must remember that Islam does not condone their actions and, we must further take it upon ourselves to compare the teachings of Islam with what we see Muslims doing. We are very fortunate to have much information and resources at our fingertips here in the west and it is incumbent upon us (in all situations) to seek knowledge for ourselves to the best of our ability and then to make an informed choice about what we see.

M: How does Islam promote the political and personal rights of women?

B: Islam has given women the right to vote. It gives us the right to own property, to seek knowledge and pursue education, to work, and to choose our marriage partners. It also gives us additional rights that are unique to Islam including the right to be judged on the basis of action and character as opposed to physical appearance, and the right to be fully supported financially from cradle to grave (regardless of whether we have our own income or not).

M: How do you feel empowered by your religion?

B: Islam is my best friend, teacher, and foundation in life. It provides guidance when I am making difficult decisions, wisdom when I am uncertain, structure when I feel lost, and inspiration when I feel sad, or tired, or depressed. It strengthens my resolve and gives me courage to face challenges in life and teaches me to see beyond the material and the day-to-day pains I may feel. It encourages me toward patience and optimism and peace. I feel empowered through Islam, because it is the one thing that touches every part of my life in the most beautiful and perfect way. It never becomes stale, it never falters, and it is always, always there.

For more information about UVic's Muslim Student Association contact uvicmsa@uvic.ca.

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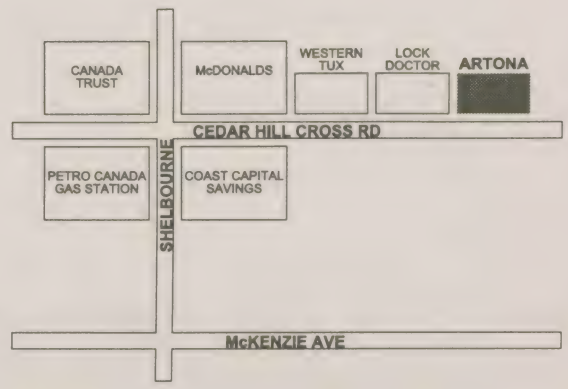

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Soapbox

Circumcision:

Making the case against the cut

by Briony Smith

photo by Jeffrey Weston

"Oh, yeah, uncircumcised guys are gross. Their cocks look like an anteater with a turtleneck."

"Have you ever seen an uncut penis?"

"Well, no, but they just aren't attractive."

I have heard this many times. Women and men often express disgust at the mention of a penis that is hood-equipped, rather than the smooth norm of the mushroom cut.

I find this offensive because I disapprove of the practice of circumcising males at birth.

I am aware of the origin of circumcision in Jewish law. I have learned that circumcision originated in the Covenant of Abraham. Jews were supposed to be circumcised for several reasons. One reason was so they could be discerned from the non-Jews at the final judgment. Another reason was that circumcision was a distinction between mankind and the animal kingdom. But the primary reason was the cleanliness factor. Akin to their desire for clean food that doesn't have excrement in it, Jews practise circumcision to maintain the utmost cleanliness of their schlongs.

In terms of historical context, these reasons seem sound. They are a part of Jewish culture and law that makes it a touchy subject to take umbrage with, but the practice of circumcision has been co-opted by a large majority of Western society. As a practice, this is inhumane.

A doctor brought circumcision into common medical practice in the '60s when he circumcised a boy who had been paralyzed at birth. After the circumcision, the boy was able to undergo physical therapy and to walk again. The doctor then proceeded to travel around America on a profitable tour of hospitals, informing doctors of the powers of circumcision. It was touted not only as the best way to keep the penis clean and disease-free, but also as a preventative measure against masturbation, insanity, and excessive anger. After that, circumcision became common practice in North America.

But circumcision is not needed to keep your johnson clean. Personal hygiene skills are. Uncircumcised men have penises just as clean as those of their circumcised brethren, providing that they are consistent in their washing habits. The foreskin does not need to be sliced off to ensure cleanliness.

Circumcision is also an objectionable practice due to the fact that the infant does not give consent for the tip of their tadger to be chopped off. Men should be given the choice as to whether they want to be circumcised or not. If they feel that they would like to unveil the purple love helmet, then it should be a choice made available to them when they are of the age that they can make an intelligent and informed decision.

Some people choose to circumcise their children for aesthetic reasons. Many folks feel that an uncircumcised dick is ugly or different from the norm. But how do you know that it will be your child's aesthetic choice? Perhaps they don't want part of their genitals hacked off just because Mom and Dad thinks it looks nice. The thing about dinks is that they all look the same, cut or uncut, when they are erect. That's when it counts, right?

In terms of intercourse and sensitivity during sex, the foreskin has a purpose and it seems unfair to cut it off. The foreskin protects the head of the penis, which is the most sensitive area of a man's wang.

Biology has put it there for a reason: so that the head of the penis is protected and so that it can remain extra-sensitive.

Circumcised men have the irritation of having the head of their prick rub against their boxers all day long. This reduces the sensitivity of one's member, which is certainly an unpleasant outcome of having your rod cleaved.

I can understand that circumcision is an important part of Jewish culture. But for the non-religious person, circumcision should not be undertaken – or inflicted – without very serious consideration.

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SNITCHES GIVEAWAY

The first two people to come down to the *Martlet* office (sub b011) and tell us the title of THE SNITCHES' latest CD wins a prize pack, including a t-shirt, CD and 2 tickets to their show on Wednesday, March 26 at Thursday's Pub!

BUT HURRY!

We only have one women's and one men's prize pack

Student Voice

The answer is obvious

by Carolyn Miller

One might ask what I, a straight female, have to express on the subject of gay rights.

Well, I will tell you.

I grew up in a culture much different from that of our quaint Victoria. I grew up in a place that accepted and embraced all people no matter what their sexual orientation may be, or at least it seemed that way to me.

I was raised in the big city of Toronto by a single gay father. As a child, this seemed completely normal to me.

I went to gay pride parades, and gay fathers of Toronto meetings. I even went to a church whose head minister was openly gay. I also had friends with gay parents.

From observing the world around me, I believed that being gay was culturally acceptable. I knew my family was different from those that were portrayed in television shows, and movies, but I still believed it was normal.

As I got older, and especially when I moved to Victoria, I began to realize how sheltered my life and upbringing had been.

I have been in a constant struggle of trying to understand how the society I am presently living in, can be so different from that in which I was raised. I was sheltered from the hatred and homophobia that exists in our society. I have had to accept the fact that being gay is not as culturally acceptable as I believed it to be when I was a child. But this is not a fact that I am happy about having to accept.

I wonder what is it that scares people so much about seeing two men hold hands as the walk down the street. To me, this has always seemed as normal as a couple of the opposite sex holding hands, just another way of showing affection to someone you care about.

So my question to the reader is, what is so scary and different?

I wish everyone could see the world through my innocent and accepting eyes as a child. Then the answer would be obvious.

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Frog Eyes: Action, reaction, cause and effect

by Lindsay Cooper

Any band who can dance like hell, play beach volleyball like a mo' fo, and cause a hundred kids to fall over each other with bliss on a starry summer night is as wicked as ketchup Doritos.

That band is Frog Eyes.

This haunting, dramatic and captivating combo formed in Victoria in 2001, and played their first show after drummer Mel had only been behind the kit for three weeks. During the performance, they offered the audience a free party sub to introduce themselves.

Their first release, *The Bloody Hand,* came out in February 2002 on the Victoria/Vancouver label Global Symphonic. They also released a split 7 inch with Jerk With A Bomb.

Mel and Carey Mercer (vocals, guitar) were married, in Mercer's words, "to reinforce the divide between us and Mike (bass), and Grayson (piano)."

The band's much-anticipated second release, *The Golden River*, is set to come out on New York's Animal World Recordings in America and on Global Symphonic in Canada in late April, and a 7 inch (on Florida's Soft Abuse label) is also in the works.

I had the opportunity to ask Carey a few questions about himself, so check it out:

Lindsay: What was your nickname as a kid?

Carey: "Barnyard." Also: "Hey, get me a fucking beer, you little shit." Not as good as my friend John's nickname as a child (before the advent of the television remote control device): "Hey, you, get the hell out of bed and change the fucking channel! I don't care if it's a school night! I want this fucking channel changed!"

L: (The generic band question) Where do you get your inspiration/influences from?

C: 1. Reg Lech (essayist, artist, electrician, general neo-renaissance figure)

2. Boethius (medieval philosopher, had his head bashed in by a goth – Frederick the Ostrogoth)

3. Grayson, Melanie and Mike (the three voiceless, subordinate members of Frog Eyes). We all inspire each other!

L: Why Bertrand Russell (Carey's solo project name)?

photo by Jeremy Robinson

Jared's favourite band. Who else but Frog Eyes would bring a party sub for the fans?

C: Math Rock sucks. Logic Rock is better!

L: What was your first kiss? When, and with whom?

C: The answer to this question is an interesting story that combines my first kiss with a stint as a Christian camp counsellor.

L: What's your favourite local band?

C: The only band I like is "Man and Broad, featuring Guy." They will be playing next at Sookefest 2. Oh, we also love any band that formed because of either the White Stripes or the Strokes.

If this grabs your little hearts, check out Frog Eyes and friends Gland Factorand Bastards Revenge at the fifty fifty on Saturday March 22 at 416 Craigflower Rd. Doors at 9 p.m., show at 10 p.m.

Step away from the podium

by Avi Lambert

Outside Salmon Arm we stop to watch the sun set from the side of the highway. Trucks rumble past as Lisa drags on a crumpled cigarette she found in her glove box. I take three pictures of her smoking, which later fail to capture the intensity of the sky's colours. We decide then that moments of great beauty are fleeting and most impressive when they are almost over. "Sunsets," I write in the journal as we drive on, "and love."

-from Suzanne Beaubien's "Where Tumbleweed Blows"

Creative non-fiction is a limber style of writing that blends fact with literary elements. It generates an immediacy of connection with the reader's experience, similar to the capturing of a photograph, but sharper.

Holly Pattison, one of the organizers of next week's *Faces of Non-Fiction* reading at the Mint, says that the event's modus operandi is to "to get the readers to step away from the podium." The mixed-media reading features accompaniments of film, slides, live music and sound.

This isn't your average (still in your seat, waiting to order the next glass of wine or cough) type of reading. The Mint will be open for dinner, and the Asian fare can be sampled, while the reader steps aside, mic in hand, into a projected image from Burning man

There are several first-time readers this year and the event has been moved to the larger space after last year's packed house at the Spiral Café. The readers are all students from UVic's Creative Writing Program.

The works being read from are a mix of comic, endearing, hip and informative pieces. They deal with important issues like breast cancer and rare experiences such as one bittersweet wheelchair basketball tournament in Brazil.

Jonathan Rothman, one of the night's readers, says, "You'll be able to travel to a different place each time someone picks up the mic."

Creative non-fiction works are often overlooked because they are hard to classify.

The genre's name is not often used. However, there are many famous works written in the creative non-fiction style. These include works such as Kerouac's *On the Road*, Krakauer's *Into the Wild*, Rachel Carson's *Silent Spring*, and Karen Connely's *Touch the Dragon*.

Adventure magazines and investigative journalism incorporate the style, and even reality television works it.

As the wise cliché goes, "Truth is stranger than fiction," and that is what gives creative non-fiction that delicious revelation of intimacy. Go see the readers blush as they reveal true stories of oddities and intimacy.

The Faces of Non-Fiction reading is at the Mint, Wednesday, March 26 @ 7p.m.

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"locusts," said the farmer
"saw them on the news."
"They swarm and terrorize the land, then move out."
"CNN exaggerates everything," he explains.
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"My children?"
He shrugs.

by Ian Cooper

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M.C. BRIAN HENDRICKS

The Snitches tattle on the consumptive music biz

by Vanessa Neuman

Frequently, after getting home from a long day at school, I blast my music and jump around my apartment, singing at the top of my lungs and attempting to play my bass along with the songs. I'm sure I look like a big geek but I don't care.

A preferred song for this activity is "Right Before My Eyes" by the Snitches, so imagine my excitement when my editor told me that she had gotten an e-mail from them saying that they were coming to town, and wondering if someone wanted an interview.

Talking to Scott Moodie, one of the vocalists, on the phone from somewhere back East, I began to understand why their music is so damn infectious and fun. You can tell that, even after 10 years of being a Snitch, Scott is still excited about it.

"What I like about pop music is that it really wears its influences on its sleeves, more so than some of the other art forms even," he says. "Our music is sort of punk meets pop. It's got the rawness of Iggy Pop and the pop melodies of Elvis Costello. We always want to emphasize the importance of a good melody; if you can't play it on the acoustic guitar, no amount of distortion is going to save your song, but after we have that hook we generally lay some pretty raw guitars on top of it."

Their latest CD, entitled *Star Witness* is addictive; it has just the right blend of cheeky lyrics, catchy melodies and infectious rhythms. A perfect summertime disc.

Although they have been around for a decade or so in one form or another, the Snitches have been getting more national exposure since they signed to Universal right before the release of their CD in early 2002. Despite the opportunities that this new exposure offers them, they harbour no illusions about the music industry.

"It is probably one of the most dog-eat-dog, purely savagely capitalist businesses," says Moodie. "That's what is funny. The rock and roller is romanticized as leading this rebellious, wild, carefree existence, yet the industry itself is very, very conservative. We recognize that there is that element, and you have to walk a fine tightrope between retaining your independence but at the same time recognizing that we're part of a very large machine that will eat us up and spit us out in no time if we don't watch it."

They don't sound too worried though. Mostly, the Snitches seem to be looking forward to the tour, and being able to get away from sub-zero temperatures when they play Victoria. Scott promised a good show, especially since they haven't played here since 1995, and Mike Webber, guitar and vocals, is a Victoria boy who will no doubt pull out all the stops for his family and friends.

I can't wait. I'll be there, more likely than not rocking out at the front of the stage and wishing I could play my bass like that too.

The Snitches play Thursday's Sports Bar on Wednesday, March 26.

Circus Fire

by Sarah Petrescu

Janet Munsil's play *Circus Fire* is one of the most innovative and moving productions to hit the Phoenix Theatre's stage. Part of the Find Festival, the play is one of three that showcases new dramatic works.

Based on a true story about a circus fire in the U.S., the play incorporates multi-media and layered dramatics. Directed by Britt Candide Small, *Circus Fire* displays the brilliant physical theatre talents of the four student cast. There is little dialogue in the play and what there is, is carefully placed.

The story is told mostly through movement and the interweaving of character sketches ranging from excited children and dancing elephants to mischevious clowns and poised tight-rope walkers. Physically grueling, *Circus Fire* holds the necessary tension to keep it suspenseful and engaging.

All facets of *Circus Fire* work together to make it an enticing black hole for the senses. From the opening scene, involving a simple full moon spotlight and sounds of a passing train, the audience was hooked. The music accompanying throughout the production, an original composition by Avery Estuan, added the dynamics and aura needed to encapsulate the circus feel. The outstanding performances of the cast definitely stole the show. They worked together seamlessly, never letting the energy drop-which would be death in a production like *Circus Fire*. It defies many theatre conventions, wisely embraces others, and is evidence that the promotion of new theatre works at UVic often produce incredible results.

Circus Fire plays at the Phoenix theatre March 20-22.

Spearhead tendencies towards peace and love for all

by Keltie Craig

The expectation level was crazy high. The last time I saw Spearhead and Michael Franti in concert, I was ready to drop out of school and follow the band around on tour. It was without a doubt the best show I'd ever seen – full of positive vibes. As I prepared to go see the gang in Vancouver, I hoped I'd feel like that again.

Within 10 minutes of the show starting, I realized that Spearhead was going to deliver. There was so much energy flying through the air that everyone was in love with humanity. It was like a good "Om," when the entire group is connected and in tune. For that minute you can't believe in something like war.

Franti has a long history of political and social commentary in his music. Beginning with his first band, the Beatnigs, in 1988, and continuing with Disposable Heroes of Hiphoprisy (1992), Franti was screaming for social justice long before *Home*, Spearhead's first album, came out in 1994. With his incarnation as Spearhead, Franti continued the tradition of defiance. He just realized he could attract more people by singing in his bass voice rather than screaming at them. *Chocolate Supa Highway* (1997) and *Stay Human* (2001) kept Spearhead's musical revolution rolling, blending messages of social justice and human rights with a funky hip-hop sound.

At the Vancouver concert, he encouraged the crowd to take part in peace rallies against the war on Iraq. "You can bomb the world into pieces, but you can't bomb it into peace," he asked us to sing with him.

Later in the concert, Franti got the whole audience to sit down on the ground while he told us a story about getting rid of negative energy. I looked behind me and saw a sea of transfixed faces, everyone hypnotized by Franti's words. He started playing again and suddenly the room erupted into madness, people jumping around and dancing like crazy with sweat and positivity releasing through their pores.

Franti finished the show with a love-your-neighbour version of "Never Too Late." The audience held hands and swayed as we sang, "It's never too late, to start your day over. It's never too late, to come on home." The band finally stopped playing around 2 a.m. and Franti jumped down onto the dance floor, to talk and mingle with the crowd. I love the guy and that's the truth.

photo by Pharis Patenarde

Find out more about Michael Franti and Spearhead at www.spearheadvibrations.com.

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A baby of their own: Reforestation efforts in La Higuerra, Bolivia

by Keltie Craig

The jeep is full as we head out of town. The idea of squeezing five full-grown men in the back seems comical, but as we stop by each of their properties, they pile in without complaint. We are off to look at a reforestation project the men are involved in, and all five want the opportunity to show off their work.

Between stray goats looking for nourishment, and poor campesino farmers looking for firewood to do their cooking, forests in the southern Bolivian department of Tarija struggle to stay established. Massive deforestation from these two forces has resulted in intense soil erosion: without the support of roots and vegetation, large sections of earth are washed away when the rains arrive.

Felix Velasquez puts a fresh wad of coca leaves in his mouth and jumps out of the jeep. We have arrived at La Higuerra, and it is time to start the tour.

Felix and other local farmers joined together in 1977 to acquire these 70 hectares of land, an hour away from the city of Tarija. Most of the farmers also had their own land bordering the river, but as the water gradually eroded their riverbanks and cut into their cultivatable area, they were looking for alternative areas to plant.

We enter through a barbed-wire gate and begin walking the land. Felix and his brother Pablo Velasquez proudly point out to me the media lunas, or half-moons, that they have planted to capture some of the water when the heavy rains come.

Tusca and churqui seedlings are planted in a "U" shape, giving the soil stability and trapping the sediment and rainwater. Pablo will not continue the tour until I photograph several of the half-moons; his face itself breaks into a half-moon as I take several shots of the planted trees.

I survey the dry, cracked earth and have to wonder why the group continues putting in so much effort. It is true that in the areas where Felix, Pablo and the rest have planted vegetation, the eroded valleys are lessened, but I see no prospect of the area becoming lush, productive agricultural land. It is geographically just not feasible: the land is more Drumheller-Badlands than Okanagan-peach country.

When I question why the group continues to put in their time and energy to the maintenance of this land, Pablo replies, "When a mother gives birth to a child, you have to care for it, whether it is 'productive' or not." This group took ownership of the land 25 years ago, and they are not willing to throw away their work. Although the area is naturally arid, they want it to return to its original state, before goats and humans took away all the vegetation.

The original cooperative of 30 members has dwindled down to 11 families, mainly due to the extra labour required in addition to that already done on the farmers' individual plots. Included in these 11 families are these five men who are currently leading me over dry valleys, deftly maneouvering between prickly cactuses called tuna that are grown for the cochinilla bug that lives on the plants, producing a brick-coloured dye. I am told there are about 12,000 of the tuna plants scattered throughout the area.

As I am shown the differences between areas where reforestation work has been undertaken, and those where it has not, it is evident that this group is proud of their accomplishments. They have seen that in this area, the erosion has been controlled, and in many ways, this is enough. To date, about 30,000 trees have been planted, and the members have experimented with different species to compare the success of the churqui versus the tusca or the jorka.

As we near the end of the tour, I am following Pablo along a path when Felix motions us to stop. He points to a snake in front of us, no thicker than half an inch. Felix grabs a stick and goes to smash the snake's head, and I gasp, audibly.

He stops, and looks at me, quizzically.

"Is it poisonous?" I ask.

He shakes his head, but mentions that sometimes the farmers bring their kids to the land, and it wouldn't be safe to have kids and snakes together. Felix turns back to the snake and delivers a blow to its head.

This project is showing that farmers are not helpless against the anthropogenic-caused soil erosion that is taking away their land.

Felix, Pablo and the rest of the cooperative are working out the best techniques so that others may apply the idea to their own plots, and hopefully with time the dry, cracked land will become as stable as this group of dedicated campesinos.

From here to Sydney: Sustainable campuses around the globe

by Shana Heiser

Sustainability is the newest catch-word on university campuses. All over the world, the need to develop sustainable ways to live and learn weighs heavily on many students' minds.

At Evergreen State College in Olympia, Wash., numerous "green" programs reduce the environmental impact of the campus. With about 4,000 students, Evergreen is small enough to foster an ecologically friendly community and embrace programs such as composting, cloth towels in the washrooms, an organic farm on campus and, of course, hardcore recycling.

"Every dorm room has a compost bucket and 'how to recycle' poster," said third-year student Katrina Mikitik. "The campus meal program incorporates organic food and locally grown food. All plates and napkins are compostable, and you can eat the plate your food comes on."

Driving to Evergreen is like entering a national forest. On all sides are old and second-growth trees, and even the core of campus boasts an abundance of shady trees. Students who attend Evergreen are known as "greeners," Mikitik said.

"A good number of Evergreen students definitely support the ideals of sustainable living by composting and eating organic, but that enthusiasm stems into other things as well like recycling, buying fair trade clothing, buying local produce and biking or taking the bus as much as possible," she said.

UVic is more than four times the size of Evergreen, which might make it difficult to initiate a campus-wide movement towards environmental consciousness here. Mikitik attended the 35,000-student University of Washington before transferring to Evergreen, and she observes a different philosophy on life at her new school.

"I can't really put into words why greeners care and UW students don't - that' s a whole essay," Mikitik said. "But people here have a commitment toward the environment, and that makes it easier to have the environmental programs that we do."

In September 2001, delegates from 28 Australian universities met at the inaugural National Conference of Sustainable Campuses in Sydney. The event was held to address benefits of reduced environmental impact, such as better resource management, improvements in environmental performance and decreased running costs.

The University of Technology, where the conference was held, summed up the purpose of the gathering in one quote from Hans von Weenen: "Sustainable development is the biggest challenge to universities in the twenty-first century."

Evergreen is embracing this challenge. A green building, known as Seminar II, is under construction on the campus. The 168,000 square feet building will include five wings that finger out into the adjoining forested areas of the campus. All the classrooms will face outside and glass walkways connect wings, making the building completely naturally ventilated by sunlight and windows.

Even the building materials and lighting are environmentally friendly. The goal is to integrate ecology with the culture of the building and campus while maintaining a high level of sustainability.

Like UVic, most buildings on Evergreen's campus do not rise above the tree line. Seminar II is no exception, with its designated four floors.

In Israel, a country that likely focuses more on politics than the environment, a student-led program titled Green Course is trying to raise the "Israeli consciousness" by visiting campuses across the country.

"The typical Israeli student is not particularly aware of pressing environmental issues," wrote coordinator Eran Ben Yeminy. "In order to change this fact, the Green Course holds activities and works to educate the student population. Environmental change created within the universities helps create environmental change within the surrounding communities."

UVic does not have organic food or composting, but a student run organization is trying to increase ecological awareness. One of UVic's Sustainability Project's goals is to create a central clearing house of sustainability initiatives on campus. A green building may not be in UVic's imminent future, but wise management of forests, food sources and waste is within reach.

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Farmed and Dangerous campaign leaves restaurateurs heading for quieter waters

by Mary-Louise Leidl

Lee Phan serves a lot of fish at his Blanshard Street business, the Yokohama Japanese Restaurant. Much of it is salmon. And when it comes to salmon, Phan is particular about what he serves his customers. "I use wild salmon," he says. "It's healthy for people."

Due to its seasonal nature, fresh wild salmon isn't always available, so many restaurateurs rely on other products to get them through the winter months. Frozen wild salmon is an option; fresh, farmed salmon is another. Given the choice though, and despite the fact that wild salmon is more expensive than farmed, Phan is still adamant about his preferences. He'll buy frozen wild salmon over fresh farmed any day.

"When it's [wild salmon] out of season then I'll use frozen," he says. "If [the supplier] is out of that then I may use [wild] Arctic char."

Phan makes no bones about why he doesn't use farmed salmon. "When it's cooked, farmed salmon is like butter," he explains. "It's creamy; it tastes like fat. It doesn't have the sweet taste like wild salmon does. I don't use farmed salmon (even though) it's cheaper. I don't want to save money that way."

With more than 750 restaurants in Victoria, many restaurateurs struggle with the growing controversy of serving farmed salmon in their establishments. It's an attractive product because it's less expensive than wild salmon and it's available fresh year round. But according to the Coastal Alliance for Aquaculture Reform (CAAR), an umbrella organization representing a range of environmental and First Nations groups, there is a darker side to buying farmed salmon: CAAR claims that farmed fish is unsafe to eat and that fish farms pollute the oceans and contaminate other marine life.

"We suggest that people don't eat farmed salmon until we know it's safe for the oceans and safe for humans," says Jennifer Lash, executive director of Living Oceans Society, and spokesperson for CAAR.

In October, CAAR launched its Farmed and Dangerous campaign, aimed at educating consumers about the health and environmental issues of eating farmed salmon. The campaign also targeted more than 2,000 businesses along the West Coast, from B.C. to California, to ask them to stop selling or serving farmed salmon.

"We want consumers to pressure the industry to make fish farming safer by not buying farmed salmon," says Melissa Nelson, CAAR's campaign director. "We feel that there are significant problems with the industry, such as disease transfer to wild (salmon) stocks, escapes from fish farms, and pollution in the marine environment. There's also a need for more research on the health impacts for humans."

Nelson cites preliminary studies that show that higher levels of contaminants have been found in farmed salmon. The use of antibiotics, pesticides, and additives used to colour the flesh of farmed salmon are also major concerns.

"Consumers need to be aware that farmed fish is not a natural product," says Nelson. "Farmed salmon is produced using pesticides, antibiotics, and chemical additives to alter the colour of fish. Most consumers know nothing about this."

Mary Ellen Walling, executive director of the BC Salmon Farmers Association disagrees. "Farmed salmon is safe to eat," she says. Walling refutes each of CAAR's claims with quotes from the BCSFA's Web site. According to the site, the claim that farmed salmon is highly contaminated is "unsubstantiated," the amount of antibiotics given to farmed salmon is "miniscule," and that although farmed salmon do not eat a "wild diet" they are given "nutrient-dense feeds with added vitamins."

"In Canada, farmed salmon is one of the most closely inspected foods you can eat," adds Walling. "All B.C. farmed salmon processors operate under stringent standards and undergo regular government inspections."

That may be so, but according to CAAR, the practice of raising fish in open-net cages is having a major impact on the health of the oceans and wild salmon stock. Pollution from fish farm waste, disease transfer between farmed and wild stocks, and escapes of farmed Atlantic salmon, a non-native species, into the marine environment is having profound effects on marine life in local waters.

photo illustration by Lindsay Wiebe

"We lost the pink salmon runs in eight rivers, such as the Ahta (in the central B.C. coast)," says Lash. "This disaster occurred because an outbreak of sea lice on the fish farms infected juvenile pink salmon in 2001 during their [outward] migration. This year, when all those salmon should have come back to spawn, less than one percent returned. All salmon that migrate past fish farms risk the same fate."

Walling rebuts these claims. According to Walling and the BCSFA Web site, fish farms today are "better-located, better-built and better managed," and "many salmon farms on the B.C. coast have a perfect record of zero escapes for three years or more." And thanks to underwater camera monitoring, feed waste that collects beneath the pens is "almost zero." The issue of fecal waste from the fish wasn't addressed directly, although it was noted that farms "are located in well-flushed waters." As for disease transfer, according to information gleaned from the BCSFA's Web site, when farmers first stock their pens "young salmon (smolts) are free of clinical disease." As well, "farm salmon are susceptible to the diseases that are carried by wild salmon, such as 'sockeye disease,' which cannot be transmitted to humans, but can be fatal to farm salmon. Sea lice are another challenge that comes with the marine environment."

While the debate rages between the fish farming industry and CAAR, restaurateurs are left to make up their own minds. Says Michelle Le Sage, local director for the British Columbia Restaurant and Foodservices Association, "The restaurant association has not taken a position at this time, as we respect the right of the individual restaurateurs to choose."

Sometimes that choice is difficult. Jason Mellors, assistant manager at the Blue Crab Bar and Grill, says, "When people see our feature board, 85 percent of them ask us if the salmon is farmed or wild. The locals are more concerned than the tourists."

His restaurant serves both wild and farmed salmon, but there are definite advantages to serving farmed.

"Farmed salmon is readily available; it's local," says Mellors. "In winter wild salmon is harder to get and it's very, very expensive, so we switch to farmed salmon."

As for quality, Mellors says the farmed fish they serve is better than it used to be and that it's much safer to eat. "If you were a salmon connoisseur you could probably tell the difference," he says. "But once it's cooked I'd be shocked if anyone could (tell the difference)."

David Mincey, co-owner of Camille's Fine West Coast Dining, would probably not agree. "Obviously the safety issues of farmed salmon are a concern, but we like the wild stuff better. There's a difference in texture, colour and flavour. It has a lower fat content," he says. "It's clean; there are no additives or chemicals – it's a better product."

Mincey has been serving wild salmon at his restaurant for more than 14 years. Mincey admits, "It's really better for us that we serve wild salmon. It's about quality of product."

As the CAAR campaign heats up and the public becomes more aware of the issues of buying and eating farmed fish, more restaurateurs are reluctant to air their views.

"It's a taboo issue," says Geoff Knecthel, operations manager of the Wharfside Eatery. "You're damned if you do, and you're damned if you don't." Knecthel says they serve farmed salmon because they can buy it fresh, it's always available and the price is right. As for taste, he says, "Ninety-nine percent of people wouldn't be able to tell me if it's fresh or frozen, wild or farmed."

For this article, eight restaurants that serve farmed salmon were surveyed—only two were willing to discuss the issues. Six restaurants that serve only wild salmon were more than willing to talk.

As for buying and serving farmed salmon Knecthel says, "It's more of a political issue than a taste issue."

In regards to the CAAR campaign Mellors says he's "on the fence." "I'd love to serve wild salmon 24/7. To be concerned about the issues is fantastic. Obviously it's a growing health concern, but as a restaurateur I'm trying to serve the best quality of fish to my guests, whether it's farmed or wild."

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photo by Jenn Bowles

Shake your moneymaker! Students participate in a dance workshop at the Ian Stewart Complex.

Sports psychologist studies the practice of perfectionism

Researcher says perfectionism can sometimes lead to failure

by Kristine Owram, Gateway

EDMONTON (CUP) – In the world of sports, it is generally believed that an athlete won't make it to the top unless that athlete is a perfectionist. Perfectionism can also be a recipe for failure.

Dr. John Dunn, former sports psychologist for the University of Alberta's (U of A) Golden Bears hockey team has discovered there is a "good" form of perfectionism and a "bad" form of perfectionism.

The good form, known as adaptive perfectionism, drives athletes to work hard, push their limits, and strive for attainable goals. The bad form, maladaptive perfectionism, can lead to psychological problems ranging from minor afflictions like stress to serious issues such as depression and suicide.

Dunn, also an associate professor of physical education at the U of A, collaborated with two colleagues in studying 174 of the best under-19 football players in the country at the Football Canada Cup competition.

Dunn's interest in the study stemmed mainly from a desire to find out what qualities an athlete needs to make it to the top.

"If you look at the literature and listen to high-performance athletes, there's a feeling out there that the best of the best are perfectionists, but what's important to realize is that even maladaptive perfectionists can make it to the top," he said.

The difference, however, is that maladaptive perfectionists don't tend to stay up there as long as they strive to meet the goals of other people, and whether these goals are real or imagined, the pressure often becomes too much.

"What we found is that maladaptive perfectionists are highly concerned about making mistakes, but they're also highly concerned about how other people in the social environment view their performance," said Dunn. "They feel it's hard to live up to the standards role models such as coaches and parents set for them, and therefore they feel this enormous amount of social pressure in the performance environment."

This pressure can lead to breakdowns and despair, often causing athletes to drop out of their profession altogether.

In contrast, adaptive perfectionists strive only to reach their own goals, not the goals set for them by other people.

"These people have high personal standards," said Dunn. "They strive to achieve their goals but they don't get hung up on mistakes. They don't worry about how other people in their social environment perceive their performance. Instead they are very self-oriented."

So what causes an athlete to become a maladaptive perfectionist?

"A lot of the theorists believe that [maladaptive perfectionism] is based upon their family upbringing as a child, and they suggest there is immense pressure put on the child by their parents, to the point where parents withheld their love and it was conditional upon the child meeting their expectations," said Dunn.

"Everything becomes socially driven, so [the athletes] still work hard to achieve goals, but they're not working hard to meet their own goals, they're working hard to please someone else."

The best way to prevent maladaptive perfectionism, said Dunn, is to reward effort and not necessarily success.

"Let's face it: nine times out of ten we don't get the desired outcome. Now, I'm not saying outcome isn't important, but let's start rewarding effort more, let's teach athletes what realistic and unrealistic goals are," he said.

"You don't climb the ladder in one huge step, you climb it in lots of little steps."

Vikes questing for Keg

by Simon Corman

The Vikes varsity soccer teams close out their respective seasons at the 18th annual Keg Spring Cup Tournament this weekend at Centennial Stadium.

The women's competition features the national champion UBC Thunderbirds, and runners-up Alberta Pandas, who will be making their fourth consecutive appearance at the tournament. On the men's side, the Vikes take on SFU, UBC, and Portland's Concordia University.

The men, champions of the Canada West conference, went undefeated during the regular season, are looking to close out the second half of their successful season on a winning note.

"It's important to see how the Vikes play against the best teams in the country," says head coach Bruce Wilson, whose team has won the Spring Cup 11 times since his tenure began in 1989.

The women, second-place finishers in the conference, are coming off a successful road trip in Florida, but could find themselves hampered offensively. Three of their starting forwards have been sidelined with injuries.

"This will give us a chance to use a lot of players we don't usually see in a game situation," says head coach Tracy David. "It also gives us an idea on who we can count on for next year."

Coaches take the tournament seriously. Their opponents are the same teams that they recruit against.

"It's important we have a good showing to persuade new recruits that we have a strong competitive program that they can be a part of," says Wilson. "A program that can challenge the best teams in the country."

The tournament runs all day Saturday, with the finals slated for Sunday. The Vikes women open the tournament against the University of Alberta Pandas at 10 a.m. on Saturday, while the men begins play at 4 p.m. the same day against Concordia.

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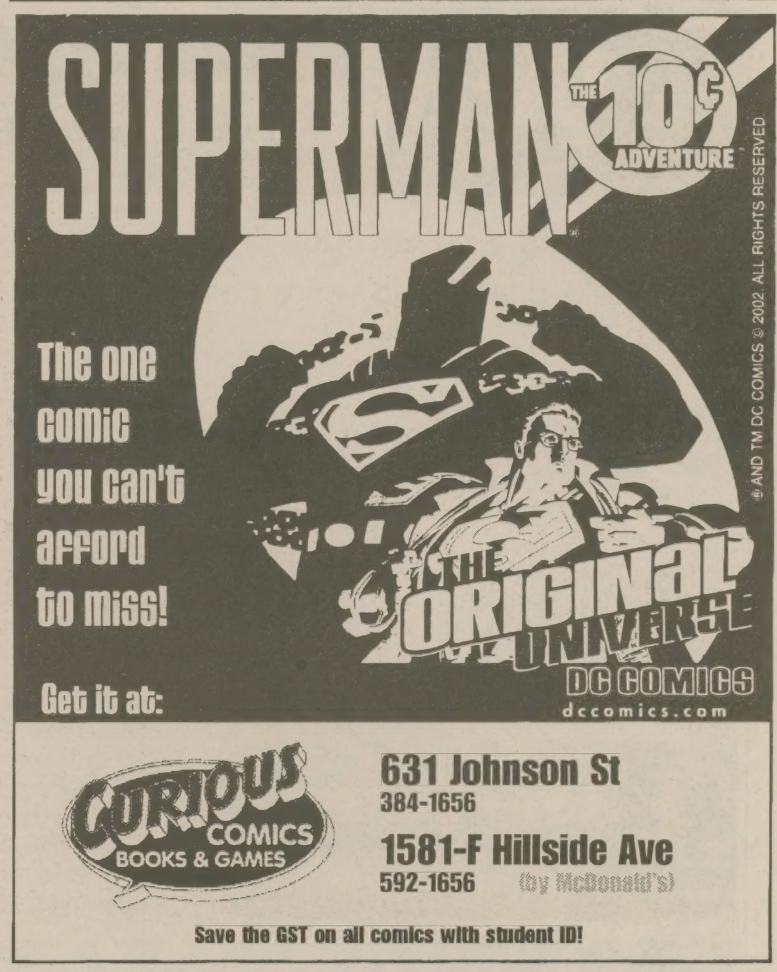
The Vancouver Island Public Interest Research Group (VIPIRG) is a student run non-profit organization dedicated to research and action for social and environmental justice. Our resource library loans thousands of items to students every year. Our Research Internship Program funds student researchers to conduct research for community groups and get course credit. Recent VIPIRG projects include promoting urban agriculture, successfully lobbying for a low-cost dental clinic, being a vocal participant in the anti-war effort, providing a prominent voice against cuts to Income Assistance in BC, and hosting a speaker from Mozambique. Every UVIC student is a member of VIPIRG. Undergrads pay 3$ per full time semester and grads pay 2$ per full time semester through their student fees. This fee is refundable by cheque to students during a refund period each semester.

The Spring 2003 semester refund period will be held **March 24, 2003 – April 4, 2003**. Refund forms can be picked up at the VIPIRG offices in SUB B120-122. info: 472-4558.



The Satanic Versus

This year the NCAA's annual 64-team basketball tournament features Blue Devils, Demon Deacons and a poem (in four parts. As in Final Four. Get it?!).

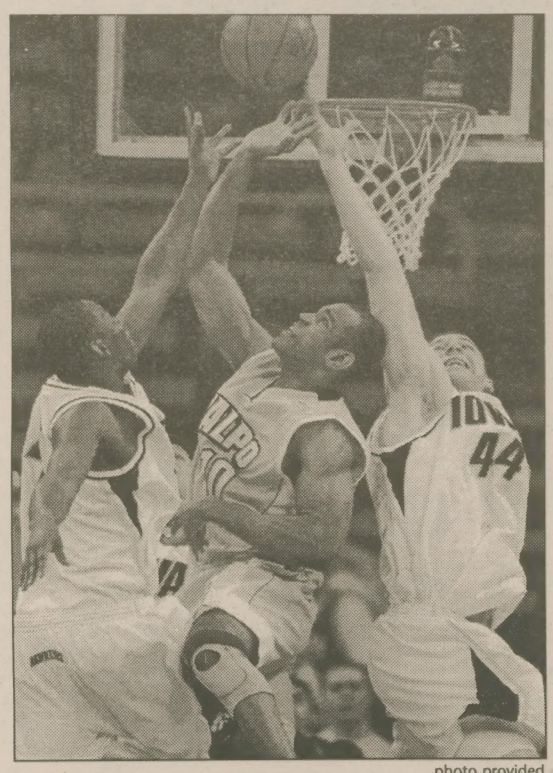


photo provided

This is absolute madness.

by Dave Breitman

East

Top-seeded **Oklahoma** is rather tenacious
and have beaten the best on a regular basis.
Twenty-four wins in 29 games,
without any magic, or even big names.
They bang the boards well and their defense is stark
shooting 40 per cent from behind the deep arc.
Second-seed, **Wake Forest**, are highly overrated,
and their status as contenders is hotly debated.
But they do have a man—a scoring sensation:
Josh Howard, a senior, the best in the nation.
But if you pick them to win, "Bitch, you be trippin',"
for Howard's a Jordan without any Pippen.
The **Syracuse** Orangemen, my personal pick,
have forwards and guards who can turn the odd trick.
They're a scoring machine—super prolific,
and boast a defense that's ferocious and truly terrific.
This disciplined bunch has talent galore
and could be the lowest seed to crack the Final Four.

South

The Longhorns of **Texas** are seeded as one
and should win some games before it's all done.
They are led by the best, a point guard named Ford,
who racks up the dimes and puts points on the board.
But if you're not quite ready to pencil them in,
second seed **Florida**'s not a bad pick to win.
A consummate bunch led by coach Billy D,
these Gators can run and are deadly from three.
But alas, they're poached when it comes to big games,
despite their attention and super big names.
Stanford, the fourth seed, are rather precocious,
And look good in some games but in others atrocious.
UConn comes next with their vaunted transition,
aided by their point guard's striking court vision.
The rest of this field is really quite weak
with teams not so quick who appear rather meek.

Midwest

Kentucky, the top seed, without a doubt, are peaking,
winning 23 in a row, these Wildcats are streaking.
They have all the tools, the drive and ambition
to win this whole thing, this great competition.
Number two **Pittsburgh** are rough and tenebrous,
their sportsmanlike coaching is unusually gracious.
Though fundamentally solid both inside and out,
they're still a stretch for a Final Four bout.
Wisconsin checks in as seed number five
– an adequate club that could possible thrive.
A serious threat these Badgers are not,
they suck when they're cold, but look out if they're hot.
Next are **Missouri**, last year's Cinderella,
who are led by a rather unusual fella.
Their pretty-boy coach with the hair, that's Quinn Snyder,
could throw a few curveballs, or even a slider.

West

The preseason favourite—top-seeded **Arizona**,
have talent and depth and a winning persona.
At the end of the season their offense did blossom,
scoring at will and looking quite awesome.
They force the turnovers and make little mistakes,
they have beaten the best and have what it takes.
The number two seed is anything but,
as they missed number one by the slimmest of cuts.
The Jayhawks of **Kansas** are Roy Willams taught—
a defensively-sound offensive juggernaut.
They're led by a senior, Kirk Hinrich at point,
who dishes out dimes and lights up the joint.
Along comes **Duke**, a champion's school,
jacks of all trades, possessing every tool.
The Blue Devils are whip-smart and incredibly agile,
resilient in the low-post although sometimes fragile.
But they're young as can be, with three freshmen starting,
a lack of experience could have them departing.
Illinois is a team that is good but not great,
they're less Warren Sapp and more Terry Tate.
But they do have Brian Cook, a monster up front,
but he's kind of alone, to be kind of blunt.
They're not very deep in the back or down low,
the Sweet Sixteen is as far as they'll go.

Sports Call

My right to complain

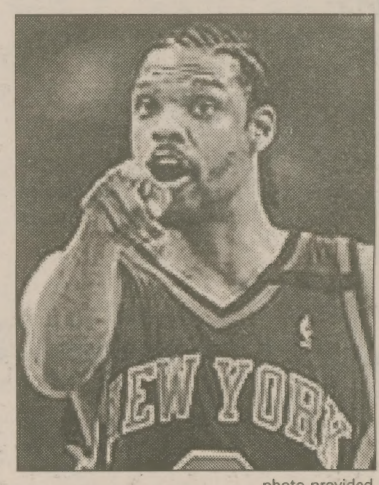


photo provided

by Steve Evenden, The Brock Press

Poor little Theoren Fleury, whining about being benched.

Poor little Paul Kariya, who thinks that moving the nets up is grounds for a rant.

Poor Brett Hull and Jeremy Roenick, who hate pretty much everything.

Poor professional athletes, who have decided that the fact they make millions of dollars gives them grounds to use the media for their personal forum for bitching.

Personally, I work two jobs. One here as The Brock Press sports editor, and another one at a local retail store. I'm happy to have two jobs, and I do my best to earn my paycheque. I hardly complain (about working conditions, anyway) and I do my best, because I'm grateful just for the chance to earn my money and spend it as I see fit.

Millionaires, I'm quickly learning, must not think the same way. As soon as they're earning seven or even eight figures to play hockey (which I do for free, rather happily) they think they have the right to complain about their jobs.

Fleury is not content to sit on the bench and collect the large sum of money the Blackhawks decided a former alcohol abuser deserves. Kariya thinks that the world's greatest injustice is that the National Hockey League moved the nets up a tiny bit from the boards. Here's a pair of plane tickets to Africa, Theo and Paul, come back when you realize what real injustices are, and stop being such assholes.

I'm pretty sure professional athletes and entertainers just don't get it. Because they're famous, they think that allows them to father many children, abuse their wives, drive while drunk, choke coaches/fans, and generally resemble the posterior of someone's body.

Take Latrell Sprewell (please, take him) who fits into most of the criteria above, and then some. He's choked a coach, been arrested a few times and still manages to find time to shoot a few hoops and drag in tens of millions of dollars per year.

Where's the justice here? Good, hard-working people do not have the luxury of millions of dollars to pay someone to drive us, and although there have been days when I've felt like choking my editor, I don't, because I realize how stupid that would be, and that there are other solutions—that, and he can kick my ass.

So what gives them the right to live above the rest of us? That Sprewell can dribble a basketball or Kariya shoot a hockey puck doesn't mean a damn thing to me, because I do some things very well too, it's just that those particular tricks haven't netted me billions yet.

Professional athletes (so dubbed not because of any present professionalism) have a responsibility as role models to set a proper image to their fans. It's not an option, it's something that comes with the territory. Every athlete should have it in their contract that if they do something stupid and not morally upstanding, they should be kicked in the ass by someone from the working class world such as myself, just because it's fair that way.

I'm not complaining here. I'm just disenchanted that millionaire athletes are able to act with all the class of a tick-ridden ape, and they continue to make their paycheques regardless.

There is a lesson in all of this that should be passed along to every kid in every arena, on every diamond or field or court or wherever.

The lesson is: it could be a lot worse.

Willard

Whatcha doin' on Friday afternoon?
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•••

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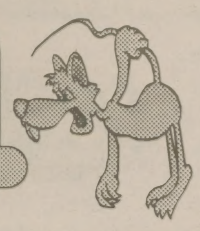

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Do you like sports? I do. You know, my first sporting event was a magical moment. I thought, "Damn, wouldn't it be fun to jump this railing and beat up the referee?"

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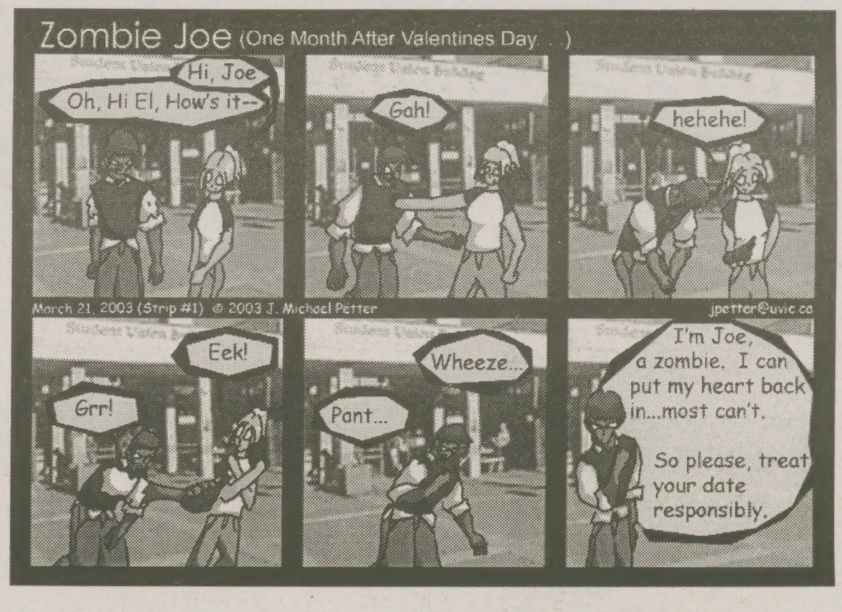
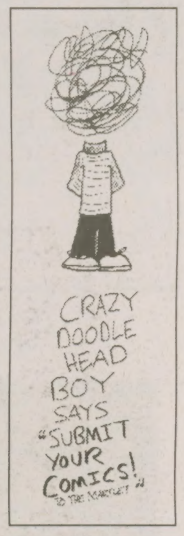
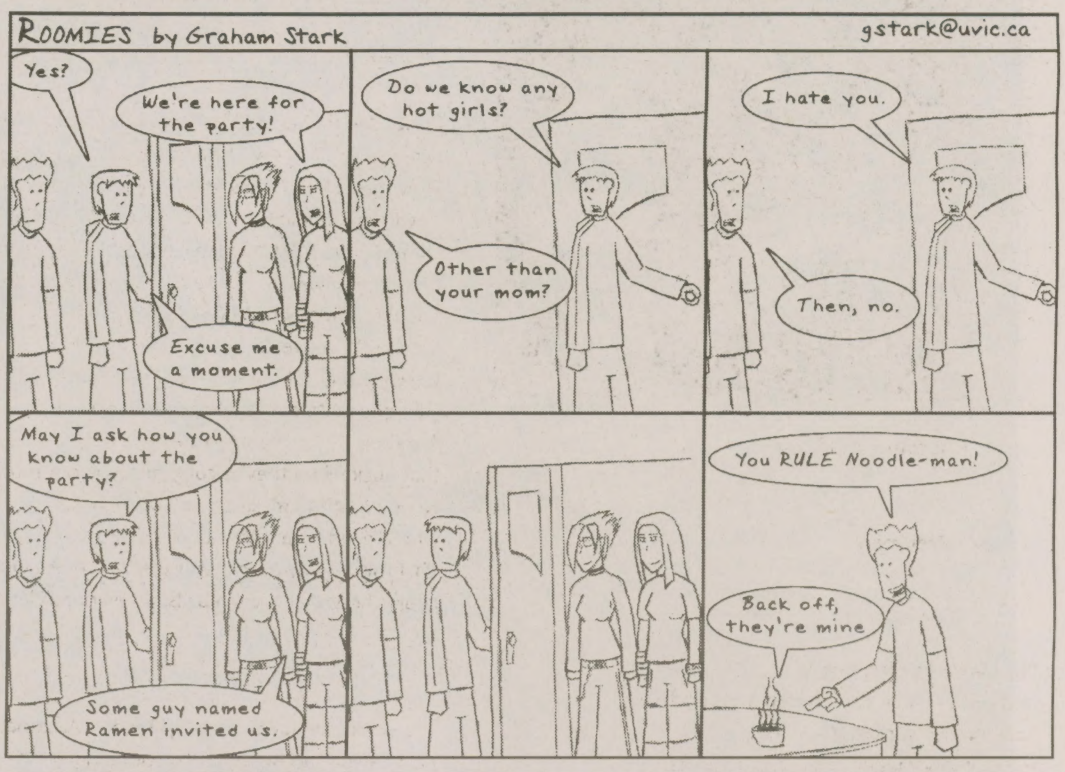
WHAT WAS THE NAME OF THE BAR?
OH, IT DOESN'T MATTER.
I DON'T CARE, TELL ME ANYHOW.
FUZZY, ITS A JOKE. THE NAME OF THE BAR IS TOTALLY IRRELEVANT.
OH, SO THAT'S HOW IT IS.
SO I'M JUST SUPPOSED TO TRUST YOU, HUH? YOU'RE JUST GONNA TELL ME WHAT YOU THINK I NEED TO KNOW, AND LEAVE THE REST OUT.
SO I'M ONLY ALLOWED TO HEAR THE PART YOU THINK IS FUNNY, EH? YOU JOKE FASCIST!
YES, FUZZY. I AM A JOKE FASCIST. YES I AM.
WELL, NO MORE! I'M COMMANDEERING THIS JOKE.
THE BAR SHALL BE KNOWN AS THE "AWESOME PATRIOT BAR OF FREEDOM!"






ROOMIES by Graham Stark
gstark@uvic.ca
Yes?
We're here for the party!
Excuse me a moment.
Do we know any hot girls?
Other than your mom?
I hate you.
Then, no.
May I ask how you know about the party?
Some guy named Ramen invited us.
You RULE Noodle-man!
Back off, they're mine

Billboards

on campus

VISIONS OF THE WILD – A Digital Multi-Media Show. Photographer Dag Goering and award-winning author Maria Coffey present two extraordinary journeys by kayak: around Vancouver Island and down India's sacred Ganges River. Stunning photography, video and music. Two shows: March 20th, April 3rd. David Lam Auditorium, UVic 7 p.m. Tickets at the door, or www.hiddenplaces.net/presentations.html

Friday, March 21: UN Day to Stop Racism! The UNICEF Club is holding a bake sale fundraiser in Clearihue. Info available on UNICEF Workoverseas.

University of Victoria Visal Arts presents "Imagining Home: Dialogue of Place and Identity." A group of artists dealing with their individual relationships to home through the use of video, sculpture, drawing, painting, printmaking and photography mediums. At the UVic Visual Arts Building from March 23 to 30. Reception Mon. 24, at 7–9 p.m. 370-4332 or 721-8861.

Return to Rapanui: Development of Easter Island, 1967-2001. Slide show presentation by Tandy Shephard, MA. March 25th, Tuesday 7:00 p.m. Cornett A121. Admission by donation. Proceeds donated to Canadian Crossroads International.

The University of Victoria: A Celebration of Possibilities. "Recognizing the Past, Celebrating the Future." This event will bring groups and initiatives together from all pockets of the campus and surrounding community, and will ofer an entertaining and intellectuality stiumlating vision for the future. Keynote speakers, roundtable discussions, music! Tuesday, April 1. 11-5. Michèle Pujol Room, SUB. Open to Public.

off campus

Pachanga Latina brings a 12-piece live band, Expresion Juvenil, to the Princess Mary Restaurant at 358 Harbour Road. March 29. Dance from 8:00 p.m. 'til 2:00 a.m., starting with a salsa class from 8:00 – 9:00. Tickets $18.00 in advance, $20.00 at the door. Tickets in advance at Los Taquitos Restaurant, or 477-6051.

announcements

On Sunday, April 13, walk, roll or run along Oak Bay's gorgeous waterfront and help improve the quality of life for people living with Multiple Sclerosis. Participate in the Super Cities WALK/Run for MS presented by RBC Financial Group. Join us at the starting line at Windsor Park for fun, fitness and fundraising. To register or for information, visit our website at www.supercitieswalk.com or call the Victoria MS Society at (250) 388-6496.

Emily Carr House – presents a children's art exhibit in the dining room where Emily Carr first taught art to children in 1894. In collaboration with Jan Ross, Resident Curator, Actor & Artist, Molly Raher Newman, a group of young artists & UVic Curatorial Directions student, Gillian Murray. Viewing is by appointment only from Monday, March 24th to Saturday, March 29th. Please call 383-5843 for details.

for sale

2001 Silver Honda Civic. Mint condition, 2 door, 5 spd, CD. 17,500. Call 383-8725.

Desk, dresser, bedside table, kitchen table and chairs. Cheap! Call Craig at 370-2273.

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accommodations

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hey you

M.J. – Is it storytime yet? I know some good ones. Call me, and we'll make gnochi. C-Dawg.

M.S. – Quite the party line (and you thought you were old news). Who's Mia? Maybe she, myself and Gymfan should start a club – though we may suggest that the latter check out a support group first..

* Avalanche – (Can you read my mind?) Just stay away from that aluminum shit. You don't want to forget who you are at 50.

* Remember Mr. Rogers on the set of *The Incredible Hulk*? Sent shivers...

The W/D's in the basement. Laundry day is determined by need, not ritual. Why? Lookin' to watch my delicates drip dry? Glad you're back.

– Spin Cycle Fan

Took long enough, but I am finally, FINALLY over you. I *did* love you, but it was fatuous – passion & commitment but no intimacy. All you had was the passion, & it was really just technique. Thanks for the bladder infection and the low self esteem. *You never really knew me.*

You must believe this: I love it most when you drive. We need last summer, yesterday's news. I'm thinking, "Why run and hide? Come home!" From Lucky to Nathan.

To my casserole carrying friend. We chatted on a flight to Vancouver, even though you are from Calgary. Maybe we could chat again sometime. – Silly boy

Sarah – Love is in the air 'round me, too. Should war break out I thought we could go looting. Ya down? Check the approriate box and pass this back. Petey. Yes. ☐ No. ☐

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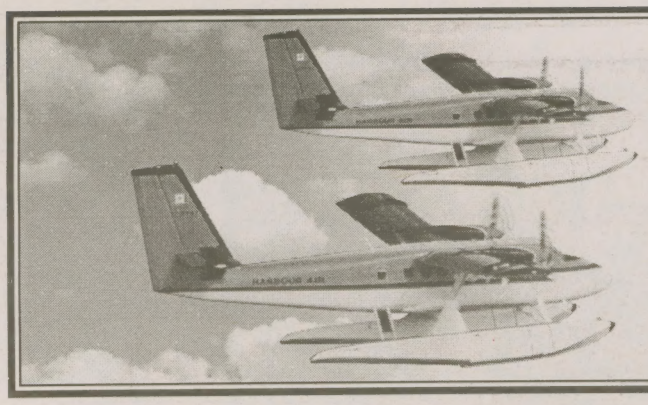

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